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## RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SOME BRIEF NOTICES RESPECTING  
BISHOP ANDREWS.

DR. Launcelot Andrews, an eminent divine, and Bishop of Winchester in the reigns of James I. and Charles I., was born at London, in 1555, in the parish of Allhallows, Barking, being descended from the ancient family of the Andrews, in Suffolk. He had his education in grammar learning first in the Cooper's Free School at Ratcliff, under Mr. Ward, and afterwards in Merchant Taylors' School at London, under Mr. Mulcaster. Here he made such a proficiency in the learned languages that Dr. Watts, residentiary of St. Paul's, and Archdeacon of Middlesex, who about that time had founded some scholarships at Pembroke Hall, in Cambridge, sent him to that college and bestowed on him the first of those exhibitions. After he had been three years in the University, his custom was to come up to London once a year, about Easter to visit his father and mother, with whom he usually staid a month; during which time with the assistance of a master, he applied himself to the attaining some language or art to which he was before a stranger: and by this means, in a few years he had laid the foundation of many of the arts and sciences, and acquired a competent skill in several of the modern languages. Having taken the degree of Bachelor of Arts, he was upon a vacancy chosen Fellow of his College, in preference upon trial to Mr. Dove, afterwards Bishop of Peterborough. In the mean time, Hugh Price

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having founded Jesus College in Oxford, and hearing much of the fame of young Mr. Andrews, appointed him one of his first or Honorary Fellows on that foundation. Having taken the degree of Master of Arts, he applied himself to the study of divinity, in the knowledge of which he so greatly excelled, that being chosen catechist in the college and having undertaken to read a lecture on the Ten Commandments every Saturday and Sunday at three o'clock in the afternoon, great numbers out of the other colleges of the University, and even out of the country, resorted to Pembroke Chapel as to a divinity lecture. At the same time he was esteemed so profound a casuist, that he was often consulted in the nicest and most difficult cases of conscience; and his reputation being established, Henry Earl of Huntington prevailed upon him to accompany him into the North, of which he was president, where by his diligent preaching and private conferences, in which he used a due mixture of zeal and moderation, he converted several recusant priests, as well as others, to the Protestant religion. From that time he began to be taken notice of by Sir Francis Walsingham, Secretary of State to Queen Elizabeth. That minister who was unwilling so fine a genius should be buried in the obscurity of a country benefice, his intent being to make him reader of controversies in the University of Cambridge, assigned him for his maintenance the lease of the parsonage of Alton, in Hampshire and afterwards procured for him the vicarage of St. Giles's, Cripplegate, in London. He was subsequently

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chosen a prebendary and residentiary of St. Paul's, as also prebendary of the collegiate church of Southwell. Being thus preferred to his own satisfaction, he distinguished himself as a diligent and excellent preacher, and read divinity lectures three times a week at St. Paul's in term time. Upon the death of Dr. Fulke he was chosen Master of Pembroke Hall, of which he had been Scholar and Fellow; a place of more honour than profit, as he spent more upon it than he received from it, and was a considerable benefactor to that college. He was appointed one of the chaplains in ordinary to Queen Elizabeth, who took such delight in his preaching that she first made him a prebendary of Westminster, in the room of Dr. Richard Bancroft, promoted to the See of London, and afterwards Dean of that church in the room of Dr. Gabriel Goodman, deceased. But he refused to accept of any bishopric in this reign, because he would not submit to an alienation of the episcopal revenue. Dr. Andrews soon grew into far greater esteem with her successor King James I. who not only gave him the preference to all other divines as a preacher, but likewise made choice of him to vindicate his sovereignty against the pens of his enemies. His Majesty having, in his "Defence of the Rights of Kings," asserted the authority of Christian princes over causes and persons ecclesiastical, Cardinal Bellarmine, under the name of Matthew Tortus, attacked him with great vehemence. The King requested Bishop Andrews to answer the Cardinal, which he did in a piece entitled, "*Tortura Torti; sive, ad Matthæi Torti librum responsio, &c.*" It was printed at London, by Roger Barker, the King's Printer, in 1609, in quarto, containing 402 pages, and dedicated to the King. Casaubon gives this work the character of being written with great accuracy and research. That King next promoted him to the bishopric of

Chichester, to which he was consecrated November 3, 1605: at the same time he made him his lord almoner; in which place of trust he behaved with singular fidelity, disposing of the royal benevolence in the most disinterested manner, and not availing himself even of those advantages which he might legally and fairly have taken. Upon the vacancy of the bishopric of Ely, he was advanced to that See and consecrated September 22, 1609. He was also nominated one of his Majesty's Privy Counsellors of England, and afterwards of Scotland, when he attended the King in his journey to that kingdom. After he had sat nine years in the See of Ely, he was advanced to the Bishopric of Winchester and Deanery of the King's Chapel, February 18, 1618, which two last preferments he held till his death.— This prelate was in no less reputation and esteem with King Charles I. than he had been with his predecessors. At length he departed this life, at Winchester-house, in Southwark, September 25, 1626, in the 71st year of his age, and was buried in the parish church of St. Saviour's, Southwark, where his executors erected to him a handsome monument of marble and alabaster, on which is an elegant Latin inscription written by one of his chaplains.

The character of Bishop Andrews, both in public and private life, was truly excellent. His contemporaries and biographers celebrate in particular his ardent zeal and piety, demonstrated not only in his private and secret devotions between God and himself, in which those who attended him perceived that he daily spent many hours, but likewise in his public prayers with his family in his chapel, wherein he behaved so humbly, devoutly, and reverently, that it could not but excite others to follow his example. His charity was remarkable, even before he came to great pre-

ferments; for, while he continued in a private station of life, he relieved his poor parishioners and assisted the prisoners, besides his constant Sunday alms at his parish of St. Giles's, Cripplegate. But when his fortune increased, his charity increased in proportion, and he released many prisoners of all sorts who were detained either for small debts or the keeper's fees. In all his charities, he gave strict charge to his servants, whom he entrusted with the distribution of them, that they should not acknowledge whence this relief came; but directed that the acquittance, which they took from the persons who received such relief, should be taken in the name of a benefactor unknown. Other large sums he bestowed, in clothing the poor and naked, in relieving the necessitous and assisting families in the time of the infection, besides his alms to poor housekeepers at his gate. So that his private alms in his last six years, over and above his public, amounted to upwards of 1300*l*. He left in his will 4000*l*. to purchase 200*l*. per annum in land to be distributed in perpetuity by 50*l*. quarterly in the following manner: to aged poor men 50*l*.; to poor widows, the wives of one husband, 50*l*.; to the binding of poor orphans apprentices 50*l*.; and to the relief of poor prisoners 50*l*. Besides, he left to be distributed immediately after his decease among maid-servants of a good character, and who had served one master or mistress seven years, 200*l*.; and a great part of his estate, after his funeral and legacies were discharged, among his poor servants. To these various instances of his beneficence we may add his hospitality. From the first time of his preferment to the last moments of his life, he was always most liberal in entertaining persons who deserved respect, especially scholars and strangers. He was so generous in his entertainments and pleasant in his conversation, that his guests

would often profess that they never came to any man's table where they received more gratification in all respects.

Bishop Andrews was unblemished both in his ordinary transactions and in the discharge of his spiritual and temporal offices. He was always careful to keep in good repair the houses of all his ecclesiastical preferments. He spent 420*l*. upon the palaces belonging to the bishopric of Chichester, above 2440*l*. upon that Ely, and 2000*l*. upon those of Winchester, besides a pension of 400*l*. per annum from which he freed that See at his own charge. With regard to his pastoral and episcopal charge, he was most exact in the execution of it, promoting as far as he could judge none but men of character and abilities to the livings and preferments within his gift. For which purpose he took care before hand to inquire what promising young men there were in the University, and directed his chaplains to inform him of such persons, whom he encouraged in the most liberal manner. He used to send for men of eminent learning who wanted preferment, though they had no dependance upon him nor interest with him, and entertain them in his house, and confer preferment upon them, and likewise defray for them the expense of a dispensation or faculty and even of their journey.

If we consider him in those temporal affairs with which he was entrusted, we shall find him no less faithful and just. He disposed of very considerable sums which were sent him to be distributed among poor scholars and others at his discretion with the utmost care, and exactly agreeable to the donor's intent. Of his integrity in managing those places in which he was entrusted for others jointly with himself, Pembroke-hall and the church of Westminster were sufficient evidences: for when he became Master of the former he found it in debt,

having then but a small endowment ; but by his care he left above 1100*l.* in the treasury of that college. And when he was dean of the latter he left it free from all debts and encroachments, and took such care of the school that the scholars were much improved, not only by his direction and superintendence, but even by his personal labours among them. And as by virtue of his deanery of Westminster, his mastership of Pembroke Hall, and his bishopric of Ely, the election of scholars into Westminster School, and from thence into the two Universities, and of many scholars and fellows in Pembroke Hall, some in Peterhouse, and some in Jesus College, were in his power and disposal ; he was always so just that he waived all letters from great personages for insufficient scholars, and divested himself of all partiality, and chose only such as he thought had most merit. Being likewise often desired to assist at the election of scholars from the Free Schools of Merchant Taylors, St. Paul's, and the Mercers ; and perceiving favour and interest sometimes overbalancing merit with those to whom the choice belonged, and that good scholars were often omitted and others preferred ; he frequently took care of such as were neglected, and sent them to the University, where he bestowed preferment upon them. Nor was he less distinguished for his fidelity in that great place of trust, the almonership. He would never suffer any part of what arose to him from that place to be mingled with his own rents or revenues, and was extremely exact in disposing of it. When he found a surplus over and above the ordinary charges, he distributed it in the relief of the indigent and distressed, though it was in his power to have applied this to his own use (his patent being *sine computo*.) and no person could have questioned him concerning it.

He gave a great many noble instances of his gratitude to those who

had befriended him when young. He bestowed upon Dr. Ward, son to his first schoolmaster, the living of Waltham in Hampshire. He shewed the greatest regard for Mr. Mulcaster, his other schoolmaster, in all companies, and always placed him at the upper end of the table, and after his death caused his picture (though he had but few others in his house) to be set over the study door. Besides these external marks of gratitude, he supplied his necessities privately in a very liberal manner, and left his son a valuable legacy. He inquired very carefully after the kindred of Dr. Watts, who, as already noticed, had sent him to Pembroke Hall ; and having found out one, he conferred upon him preferments in that college. Nor did he forget his patron Dr. Watts in his will ; for he ordered there, that out of the scholarships of his foundation the two fellowships which himself had founded in that college should be supplied, if the candidates should be fit for them. To omit the legacies which he left to the parish of St. Giles, Cripplegate ; St. Martin, Ludgate, where he had lived ; St. Andrews, Holborn ; St. Saviour's, Southwark ; Allhallows, Barking, where he was born, and others ; he gave to Pembroke Hall 1000*l.* to purchase lands for two fellowships, and for other uses in that college expressed in his will ; besides 300 such folio books of his own as were not in the library there, with several other valuable gifts.

His humanity extended to every person who conversed with him ; so that he was admired not only by the men of learning and others in this kingdom, but even by foreigners of the greatest eminence, particularly Casaubon, Cluverius, Vossius, who corresponded with him by letters, Grotius, Peter du Moulin, Barclay the author of the *Argenis*, and Erpenius, to whom he offered an annual stipend to read lectures at Cambridge in the oriental tongues, the professors of which he encouraged very

liberally, and particularly Mr. Bedwell, to whom he gave the vicarage of Tottenham in Middlesex.

His modesty was so remarkable, that though the whole Christian world admired his profound learning, and particularly his knowledge of the eastern languages, as well as of Greek and Latin, and of many modern languages, he was so far from being elated with their admiration that he often complained of his defects; and when he was preferred to the bishopric of Chichester, and urged his own insufficiency for such a charge, he caused these words of St. Paul, *Et ad hæc quis idoneus?* "And who is sufficient for these things?" to be engraven about his episcopal seal. One instance of his modesty mixed with his urbanity may be added, that after his chaplains had preached in his chapel before him, he would sometimes privately request them, that he might have a sight of their notes, and encourage them in the kindest terms imaginable.

Nor did he, in the highest dignities which he possessed, intermit his application to study. Even in those days, when it might have been supposed that he would have relaxed from his former diligence, yet from the hour he rose (his private devotions being finished) to the time he was called to dinner, which by his own order was not till twelve at noon at the soonest, he continued at his studies and would not be interrupted by any who came to speak to him, or upon any occasion, public prayer excepted. So that he would be displeased with scholars, who attempted to speak with him in the morning, and said that he doubted they were no true scholars who came to speak with him before noon. After dinner for two or three hours' space he would willingly pass the time, either in discourse with his guests or other friends, or in the despatch of his own temporal affairs, or of those who by reason of his episcopal jurisdiction,

attended him. Having discharged which, he returned to his study, where he spent the rest of the afternoon till bed-time, except some friend engaged him to supper, and then he ate but sparingly.

He had a particular aversion to all public vices, but especially to usury, simony, and sacrilege. He was so far from the first that when his friends had occasion for such a sum of money as he could assist them with, he lent it to them freely, without expecting any thing in return but the principal. Simony was so detestable to him, that by refusing to admit several persons, whom he suspected to be simonically preferred he suffered much by law-suits, choosing rather to be compelled to admit them by law than voluntarily to do that which his conscience made a scruple of. With regard to the livings and other preferments which fell in his own gift, he always bestowed them freely, as is observed above, upon men of merit without any solicitation. It was no small compliment that King James had so great an awe and veneration for him, as in his presence to refrain from that profane mirth and levity in which he indulged himself at other times. What opinion Lord Clarendon had of him appears from this, that in mentioning the death of Dr. Bancroft, Archbishop of Canterbury, he remarks, that "if he had been succeeded by Bishop Andrews, or any man who understood and loved the church, that infection would easily have been kept out which could not afterwards be so easily expelled." Our great poet Milton thought him worthy of his pen, and wrote a Latin elegy on his death.

In conversation, Bishop Andrews discovered a facetious turn, which was not more agreeable to his private friends than to his royal master James, who frequently conversed very freely with the learned men of his court. In all previous accounts of the Bishop, a story has been told,

from the life of Waller, which will serve to illustrate this point. Mr. Waller having been chosen into the last parliament of King James I. in which he served as burgess for Agmondesham in Buckinghamshire, and that Parliament being dissolved, on the day of its dissolution he went out of curiosity or respect to see the King at dinner, with whom were our Bishop of Winchester, and Dr. Neal, Bishop of Durham, standing behind the King's chair. There happened something very extraordinary in the conversation which those prelates had with the King, on which Mr. Waller often reflected. His Majesty asked the Bishops—"My lords, cannot I take my subjects' money when I want it, without all this formality in Parliament?"—The Bishop of Durham readily answered, "God forbid, sir, but you should: you are the breath of our nostrils." Whereupon the King turned, and said to the Bishop of Winchester, "Well, my lord, what say you?"—"Sir," replied the Bishop, "I have no skill to judge of parliamentary cases." The King answered, "No put-offs, my lord: answer me presently." "Then, sir," said he, "I think it lawful for you to take my brother Neal's money, for he offers it." Mr. Waller said the company was pleased with this answer, and the wit of it seemed to affect the King.

The works of this learned prelate which are now best known, are, 1. "A volume of Sermons;" London, 1628, and 1631, folio; consisting of ninety-six, upon the fasts, festivals, or on the more important doctrines of Christianity. 2. "The Moral Law expounded, or Lectures on the Ten Commandments, with nineteen Sermons on Prayer," 1642, folio. 3. "Collection of posthumous and orphan Lectures, delivered at St. Paul's, and St. Giles's," London, 1657, folio. These were the most popular of all his productions; and although very exceptionable in point of style, according to the modern

criteria of style, they abound in learning and acute remarks, and are by no means so full of pun and quibble as some writers, from a superficial view of them, have reported. His other works were, his "Manual of Devotions," Greek and Latin, often reprinted, and translated by Dean Stanhope, 12mo.; and several *Conciones ad Clerum*, or other occasional Sermons, preached before the university, and at court. "Responsio ad Apologiam Cardinalis Bellarmini, &c." 1610, 4to. "Theological Determinations on Usury, Tythes, &c." "Responsiones ad Petri Molinæi Epistolas tres." "Strictura, or a brief answer to the 18th Chapter of the 1st Book of Cardinal Perron's Reply, written in French, to King James's Answer, written by Mr. Casaubon, in Latin." "An Answer to the 20th Chapter of the 5th Book of Cardinal Perron's Reply, written in French, to King James's Answer, written by Mr. Casaubon, to the Cardinall, in Latine." "A Speech delivered in the Starr Chamber, against the two Judaicall Opinions of Mr. Traske." The two Judaicall Opinions advanced by Mr. Traske were: 1. That Christians are bound to abstain from those meats which the Jews were forbidden in Leviticus: 2. That they are bound to observe the Jewish Sabbath.—"A Speech delivered in the Starr Chamber concerning Vows in the Countess of Strewsburies Case." This lady was convicted of disobedience for refusing to answer, or be examined, (though she had promised to do it before,) alleging, that she had made a solemn vow to the contrary. The design of the Bishop's speech is to shew that such vows were unlawful, and consequently of no force or obligation upon her. These pieces were printed after the author's death, at London, by Felix Ryngston, in 1629, 4to, and dedicated to King Charles I. by Dr. William Laud, Bishop of London, and Dr. John Buckridge, Bishop of Ely.

EXTRACTS FROM THE WRITINGS OF  
LUTHER.

(Continued from last Vol. p. 8.)

*The grace of God which bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Tit. ii. 11, 12.*

He who would live soberly, righteously, and godly, must proclaim war with himself, and take up his cross. He must not depart from the way of righteousness, although he should live, as Lot, in Sodom ; and Abraham, in Canaan ; among proud, intemperate, drunken, impure, unrighteous, false, ungodly men. It is the world, and remains the world, from which he must go out, and live in a contrary manner, and which he must oppose in its worldly lusts. And to do this, is to be sober in an alehouse, to be pure in a tavern, to be godly in a dancing house, to be righteous among murderers. Such a world makes this life narrow and afflicted ; so that the Christian wishes, and cries out, and prays for the last day, and watches for it with great eagerness. Such a difficult life must grace lead. Nature and reason are lost here.

*For he hath made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. 2 Cor. v. 21.*

I would willingly know the state of your mind, whether at last you are entirely weary of your own righteousness, and are willing to seek in earnest the righteousness of Christ. This costs us now a days much time ; and those the most, who wish with all their might to be righteous and holy, but know nothing of the righteousness which passes with God, and which is bestowed on us so richly in Christ. Whilst men hope to make themselves so good, that they may stand before God in their services and

virtues, they are aiming at an utter impossibility. You have hitherto been in this error. I also had long to struggle with this false opinion, and am not yet perfectly conqueror of it. Therefore, beloved brother, learn Christ crucified, learn to despair of yourself, and to say, Lord Jesus, thou art my righteousness, and I am thy sin. Beware of the idea that you are so holy, as to be no longer a sinner. Christ dwells only with sinners. He came from heaven, where he dwelt among the righteous, that he might dwell with sinners. Consider this love of Christ, and you will enjoy the sweetest consolation and joy in your mind.

*Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creatures. James i. 18.*

The whole man must, in the Gospel, stoop and become new. He must put off, as it were, the old skin ; as the serpent does. For when its skin is old, the serpent seeks out a narrow hole of a rock, and forces itself into it, and draws its old skin off from itself, and leaves it without, before the hole. So must a man yield himself to the Gospel and God's word, and boldly follow, and draw off, as it were, his old skin, and leave without his knowledge, his thoughts, his will, his love, his pleasures, his words, his works ; and become entirely a new man, who sees all things differently from what he did before, judges differently, feels differently, thinks differently, chooses differently, speaks differently, lives differently, desires differently, pursues and works differently.

*I believed, therefore have I spoken ; I was greatly afflicted. Ps. cxvi. 10.*

If you believe, it is not possible that your heart should not in consequence be joyful in God, free, secure, and courageous. You will break off your affection from other things ; you

will do all you can ; you will preach and declare these truths wherever you are able ; you will renounce every thing that is preached and taught contrary to this doctrine. All this will necessarily follow your faith. But mark, Satan will never allow you to be heard. He will not suffer his things to be despised and rejected by you. He will unite against you all that is great, learned, rich and powerful. He will make you out to be an heretic and a madman. Perhaps, you may come, like your Lord Christ, to the Cross, be put to open shame, and endanger your life, goods, honour, and friends, until they drive you out of this life unto eternal life. Now, under all this you must be joyful. You must bear these things willingly, and take them for good. You must be kind to your persecutors in return ; and must always remember that you also once were, before God, what they now are.

*How often would I have gathered thy Children together, even as a hen gathereth her chickens under her wings, and ye would not. Matt. xxiii. 37.*

Observe the hen. No animal is so tender of her young. She changes her natural voice, and uses a pitiable calling one. She scrapes and seeks, and calls her brood when she finds any food. She eats not the food herself, but leaves it for them. She screams and fights with all earnestness against the kite, and spreads out her wings most willingly, and lets her young under them, and sits upon them, let her suffer what she may. She is a perfect picture of love. Thus, also, Christ has condescended to shew his love. He has used a pitiable voice in calling us to repentance. With his whole heart he provides food for us in the Scriptures, and permits us to eat of it. He spreads out his wings, as it were, with all his righteousness, merit, and grace over us, and takes us

graciously under them. He warms and consoles us with his natural heat (if I may be allowed the term) which is none other than his Holy Spirit ; and He contends on our behalf against the devil.

*Casting all your care on Him, for he careth for you. 1 Pet. v. 7.*

Be careful for nothing ; but when any thing comes on you, which would fill you with anxiety, as there must be whilst you have so many difficulties upon earth, act thus. Dare not to meddle yourselves with your care, be it what it may, but leave it, and betake yourselves with prayer and supplication to God, and implore of Him to direct and manage what you would have managed with anxious care. And do this with thankfulness that you have such a God who careth for you, and on whom you may boldly cast all your solicitude. He who does not do this, when any thing comes upon him, but will first measure it with his reason, and manage it with his own counsel, and take the care upon himself, he involves himself in many miseries, loses his joy and peace in God, and yet effects nothing, but only digs in the sand, and sinks deeper therein, and obtains nothing by it, as we daily observe in our own and others' experience.

*I know that in me, that is, in my flesh, dwelleth no good thing. Rom. vii. 18.*

If worldly lusts were painted on the wall of a house, we might fly from them ;—or if they were bound up in a red coat, we might put it off and wear a grey one ;—or did they grow in the hair of the head, we might be shaved and make ourselves bald ;—or were they baked in bread, we might live on herbs ;—but now they cleave to thy heart, and possess thee through and through. Where wilt thou flee, that they shall not follow thee ? What wilt thou put off, that they shall not remain with thee ?

What wilt thou eat and drink, that they shall not be in you? Beloved man, the great source of them is in thyself, and thou must in the first place leave thyself, and fly from it.

*For from you sounded out the word of the Lord : for they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God. 1 Thess. i. 8, 9.*

Know, that this is the right service of God, for which we need no bells nor organs, no churches, no vessels nor ornaments, no lights nor tapers, no tunes nor singing, no paintings nor images, no table nor altar, no pattens nor cups, no incense nor sprinkling, &c. For these are the inventions and plans of men, which God regards not, and which only darken with their glitter the right service of God. There wants but one thing, the Gospel. Let a man labour well at that, and make known from it to the people the service of God. The Gospel is the true bell and organ of this service.

To the Editor of the Christian Observer.

A VISIT to the tomb of one whose character we have been led to venerate, or whose memory we have been accustomed to cherish with affection, is among the most interesting tributes which it is possible to pay to departed worth. Occasional meditations among the tombs is, also, of use to ourselves. While we yet bend over the urn which envelopes the ashes of a deceased friend, a variety of emotions mingle with our tears, which it is of importance should create more than a momentary impression. It is impossible, for instance, to reflect, "how lov'd how valu'd once" was the friend over whose mortal remains we are heaving the pensive sigh, without perceiving the transitory nature of all objects of earthly regard; nor is it easy to call to mind that "a heap

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of dust alone remains" of all we once held so dear, with a strong impression that we ourselves must shortly put off these garments of mortality. A variety of other useful and interesting emotions, which it is beside my present purpose to trace, occupies the mind, and expands the heart, when we visit the grave of a beloved friend or relative. Such feelings are natural and estimable. Such dwelt in the bosom of Mary, the sister of Lazarus:—when the Jews had in vain attempted to console her, "she rose up hastily, and went out;" her companion, judging probably from her having before given a similar vent to her sorrows, concluded that "she was gone to the grave to weep there." Jesus himself did not refuse the invitation to the tomb of Lazarus, and even "wept" over it.—The affectionate Mary, under the impression that the body of the Saviour had been taken away, "stood without at the sepulchre weeping" upon the sacred spot where it had been deposited. The Angel, who was commissioned to announce the resurrection of Christ, invited the women, who had brought spices to embalm him, to contemplate his empty tomb; "COME, SEE THE PLACE WHERE THE LORD LAY!"

The same invitation is addressed to the readers of these pages. Accompany me to the deserted sepulchre of the Redeemer. Not, indeed, in the spirit of those superstitious worshippers, who undertake a long and arduous pilgrimage to the Holy Sepulchre; under the idea that the labour, and peril, and costliness of the tribute, render it an acceptable service in the sight of God!—not that you may touch some sacred relic, and wash with penitential tears the rock which entombed the Saviour. It has been doubted, by modern travellers,\* whether the spot which has, for so many centuries,

\* See Dr. Clarke's Travels, Part II. section 1.

been marked by the prostrations of misguided pilgrims, be really the site of the tomb of Christ. At all events, such superstitious practices tend to delude the infatuated devotee with the form of godliness, while they administer nothing to the growth of spiritual-mindedness. The writer of this paper would rather exhort his readers to "*come and see the place where the Lord lay,*" by suggesting those reflections which would be excited in every Christian observer while contemplating such a scene.

Imagine, then, for a moment, that we are actually surrounding the tomb of the Redeemer, immediately after the fact of his resurrection has been established; that we are viewing the spot which so lately enclosed the body of our Lord. What reflections would so interesting a scene awaken in every breast!

In directing our eyes to "*the place where the Lord lay,*" we shall not merely experience those emotions which would arise within us were we standing by the grave of a departed friend. No!—the tomb of Christ will be associated with the idea of a *triumphant* Redeemer, of a *risen* Saviour. The disciples approached his sepulchre with heavy hearts, with beclouded views, their eyes still streaming with the tears which so lately flowed at the foot of the Cross. They had lost their Divine Friend, and they were almost disposed to imagine that their hopes of his being the Messiah were delusive. We, on the contrary, possess all the advantages which attend the full display of Gospel-truth. "Come," then, "see the place where the Lord lay;" not so much to mourn his death, as to triumph in his resurrection.

1. The first reflection which would arise in the mind, on viewing the empty sepulchre, would be, *the convincing proof of his being the MESSIAH.*—Who, but the Almighty God, could have vanquished death, and

have risen from the tomb? When he hung upon the Cross, blasphemers gloried in the vain idea that he must be an impostor, because he did not "save himself, and come down from the Cross." But, behold a more convincing evidence that "truly this was the Son of God!" He bursts the gates of death: the barriers of the tomb cannot confine the Lord of life. All the miracles of Christ are but faint evidences of his Messiahship when compared with this: it is the corner stone of the Christian faith. Accordingly, it is so pointed out in the Scriptures. David, in prophetic strains, announces the triumphant resurrection of Christ: "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption." Our Saviour himself declared, that his triumph over the grave was the sign which should be given for the establishment of the Christian Faith, and which had been shadowed forth by the prophet Jonas. (Matt. xii. 38—40.) "Destroy this temple," said he to the unbelieving Jews, "and in three days I will raise it up." More explicitly did he declare, "I lay down my life that I may take it again." The Angel, who was commissioned to roll back the stone from the mouth of the sepulchre, appeals to the fact of the resurrection, as a proof of the divine mission of Christ: "I know that ye seek Jesus that was crucified; he is not here, for he is risen, *as he said.*" The Apostles continually urge this argument upon the consciences of those whom they address. "Him," says Peter, "hath God raised up, having loosed the pains of death, because it was not possible that he should be holden of it." On viewing, therefore, "the place where the Lord lay," the triumphant consideration must force itself on our minds, that "*he is declared to be the Son of God with power, by his resurrection from the dead.*"

2. While, with the disciples, we stoop to look into the empty sepul-

chre of Christ, let us think upon *the perfection of his sacrifice*.—Under the Law, we were all “debtors.” It was necessary to our acceptance with God, that this debt should be paid to the uttermost farthing. How was this to be effected? The law requiring *perfect* obedience, if from any moment we could become sinless creatures, our subsequent compliance with its demands could never pay off the debt contracted by past sins. Here our great Mediator interposed—undertook to pay the debt—gave his life a ransom for sinners—became a surety for us—and was imprisoned in the grave. Now, had he remained in the tomb, we should have had no evidence that the sacrifice of himself had satisfied Divine justice. As long as a debtor is confined in his cell, it is evident to all that his debt is not liquidated. So, had the imprisonment of death continued, had these barriers confined the Saviour, it would have been evident that the mighty debt was still due. But, mark the Christian triumph! The Redeemer rises from the tomb—our Surety is set at large—the prisoner is free—his sacrifice is thus acknowledged by God to be a *perfect* sacrifice—and the debt is cancelled! Here is a ground for exultation. “Come, see the place where the Lord lay,” and exclaim with me, “*He is not here! he is risen!*” “Arise, ye prisoners of hope,” with your risen Lord! You are no longer debtors under the law. “Who is he that condemneth? It is Christ that died, yea rather *that is risen again!*”

3. When we pour out the sorrows of our hearts at the grave of a deceased friend, overwhelmed with affliction, it is not unusual, in the agony of grief, to feel a momentary wish that we could be buried with the deceased. So when we “see the place where the Lord lay,” and mourn, in the bitterness of our souls, for the sins which brought him there, we shall feel *a desire to be spiritually “buried with Christ”* (Rom. vi. 4).

—The predominant feeling, indeed, when we transport ourselves in imagination to the sepulchre of Christ, should be that of holy triumph; but that heart must be hard indeed which does not (even at such moments) set apart some little season for sorrow on account of sin, and which does not expand with an ardent desire to be delivered from its power. “Come,” then, “see the place where the Lord lay;” and there (in dependence on the strengthening of the Spirit) record *a vow that you will be “buried with Christ.”* This vow is not to be understood as a mere romantic feeling: it is to be an active principle, regulating the whole of the Christian life. It implies that which the Apostle so beautifully expresses, when he calls it “the fellowship of his sufferings,” and the “being made conformable to his death.” (Phil. iii. 10). This assimilation of the Christian to the sufferings and death of Christ, is continually insisted on by the inspired writers. We are to be crucified with Christ; we are to die with him; we are to be buried with him; we are to be quickened, and to rise with him. “The old man” is to be “crucified with him, that the body of sin may be destroyed.” “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Wherefore *we are buried with him* by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. He that is dead is free from sin. Now, if *we be dead with Christ*, we shall also live with him.” (See Rom. vi. 3—8. and Col. ii. 12). Our vow to be buried with Christ is first made, on our part, in the outward and visible sign of baptism. We must afterwards manifest the operation of the inward and spiritual grace on our hearts, by dying to sin; by mortifying the corrupt affections and lusts; by not suffering our souls to have any more converse with the principles of the carnal

mind, than a dead body can have with the affairs of the world.

4. "Come, see the place where the Lord lay;" and *let this sight reconcile us to the grave*.—Death, it must be admitted, is an awful lot. The pale messenger, whose summons is imperious whether he knock at the palace gate or the cottage door, strikes a degree of awe into the breast of every one except those who, together with the belief in Revelation, have thrown aside the common feelings of human nature. Were it even true that death terminates our existence, so awful a period is little appropriate to the indecent jests which have sometimes disgraced the last moments of an infidel.\* "O! my soul, come not thou into their secret!" The thought of the approaching dissolution of that tie which has united soul and body,—the idea of the struggle of the fleeting spirit to burst from the confinement of its clay tenement,—the expectation of that stroke which must sever us from the dearest earthly connexions, and consign the body to the silent grave,—is one, which, in itself, may well cause us to shudder. Death is the punishment for sin, and, more or less, carries its "sting" with it: "but thanks be to God who giveth us the victory through our Lord Jesus Christ!" When we "see the place where the Lord lay" we may well be reconciled to the grave, since our dear Redeemer has himself reposed there. By his presence in these gloomy abodes, he has consecrated the tomb—disarmed our last enemy of his sting—banished the horrors of the grave—and shed a bright lustre across the valley of the shadow of death. *This* recollection is the only efficient method of overcoming the fear of death. By *this* we are enabled to dread the tomb, as little as the couch on which we compose ourselves to rest.

Our Saviour remained in the se-

\* Hume, and others.

pulchre during the Jewish Sabbath. So shall the period during which the bodies of the saints remain in the grave, be merely a Sabbath of rest to them. The sins, and infirmities, and pains, to which they have been liable in the flesh, shall no longer assail them in the tomb. There "they rest from their labours;" "there the wicked cease from troubling, and there the weary are at rest."

5. Another reflection, which would be awakened by seeing "the place where the Lord lay," is *the pledge which the resurrection of Christ gives us of our own*.—Mark the reason for which the Christian fears not death;—because Christ's resurrection is both the cause and the pattern of his. "Concerning them which are asleep, we sorrow not as them which have no hope: for, if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him." As the angel descended from heaven to roll away the stone from the mouth of the sepulchre, that the Saviour might rise from the tomb, so shall "the Lord himself," the Angel of the covenant, "descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." "Behold (says the Apostle) I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised!" Such is the consolatory, the animating, reflection which presents itself to the Christian while contemplating "the place where the Lord lay." "Yes!" such a spectator will exclaim, "it is true that the earthly house of this tabernacle shall be dissolved! it is true that this feeble body must fail! But did my Saviour descend into the grave; and did *he* rise again? "My flesh, also, shall rest in hope!" "Now is Christ risen from the dead, and become the first-fruits of them that slept; for as in Adam all die, even so

in Christ shall all be made alive." I know that "dust I am, and that unto dust I must return;" but "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God!" Since our great fœderal "Head is raised," the members shall not always sleep in the dust: as Christ's natural body was raised, so also shall his mystical.\*

6. "Come, see the place where the Lord lay," and let the interesting scene elevate your souls with a *hope of a glorious immortality*.—Has our Redeemer left the tomb? He is gone "to prepare a place for us;" "and if (says he) I go and prepare a place for you, I will come again, and receive you unto myself, that where I am ye may be also." O! what an unspeakable blessing is this; to be enabled to look forward, not merely to a resurrection, but to eternal life! Our bodies shall not only be raised from the grave; but they shall be raised incorruptible. In our present state we are feeble creatures; liable to the attacks of pain, and disease, and sin: but he who rose from the dead for us, "shall change our vile bodies, that they may be like unto his glorious body." That which descends to the grave full of infirmities, shall rise to glory and immortality. "It is sown in corruption; it shall be raised in incorruption. It is sown in dishonour; it shall be raised in glory. It is sown in weakness; it shall be raised in power. It is sown a natural body; it shall be raised a spiritual body."

If the state of the bodies of the saints shall be so glorious, who can conceive the immortal honours which await our souls at the resurrection of the just? He who died for our offences, and was raised again for our justification, has, by his resurrection, "begotten us again to a lively hope, to an inheritance incor-

ruptible, undefiled, and that fadeth not away, reserved in heaven for us." With the spirits of just men made perfect, we also shall surround the Throne, and shall join for ever in the adoration of the multitude redeemed by the blood of Christ. By his precious death and burial, by his glorious resurrection and ascension, he hath opened a way by which all who believe in his Name may be exalted to everlasting glory. O then, let us come to him, who is "the way, and the truth, and the life," that we may be made partakers of the heavenly calling.

We have now accomplished our visit to the tomb of Christ. Some who, in imagination, have accompanied me thither, have probably felt their hearts glow within them while contemplating the empty sepulchre; and still feel a strong desire to linger there, in order to indulge the reflections which have been excited. Let, then, our visits be frequently repeated; let the subjects on which we have been dwelling be often recalled to our minds, and not merely be materials for occasional reflection and for periodical devotion. For the present, we must leave the sacred spot on which our tears have been shed and our affections kindled. In withdrawing, however, from the hallowed scene, our emotions will be far different from those of the disconsolate Mary, who wept and exclaimed, "They have taken away my Lord, and I know not where they have laid him!" "Whither he is gone we know, and the way we know." He has ascended to his Father and our Father, to his God and our God. Him have the heavens received until the time of the restitution of all things; and where he is, there shall his servant be. Although we wait with patience till our change come; yet we have a desire to depart, and to be with Christ. With eager expectation, with hope full of immortality, we look forward to the period

\* Bp. Hopkins.

when the members of his mystical body shall be united to the great Head of the church; assured that "our life is hid with Christ in God," and that "when He, who is our life, shall appear, then also shall we appear with him in glory."

G. C. G.

FAMILY SERMONS.—No. LXXXVII.

1 John i. 8—10.—*If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.*

At the time when St. John wrote this Epistle, the peace of the Christian Church was much disturbed by contending sects. One of the chief of these was called the Sect of the Gnostics: a name assumed as denoting a peculiar degree of knowledge with respect to God. These men corrupted the truths of the Gospel: they were unwilling to walk in the light of Revelation, and their foolish hearts were darkened.

Their notions concerning Jesus Christ were alike impious and absurd. They professed to believe that he was the Son of God, yet they denied him the essential qualities of the Divine nature: they acknowledged that he had appeared in the world, but they declared that he was neither clothed with a real body, nor had really suffered.—With regard to human actions, some of them held, that there was no moral difference of conduct: and they pursued a course of vice as entirely consistent with the principles they avowed. They lived in the most shameful violation of the Divine Law, at the very time they pretended to be perfect and without sin.

These observations will tend to throw light on the whole of this chapter; and especially that part of it which we are now to examine. Did the Gnostics deny the Divinity of the Son of God? The Apostle pronounces him to be the Word of Life.—Did they reject his manhood, and affirm that his appearance in the flesh had no reality in it? "We have heard him," saith the Apostle; "we have seen him with our eyes, and our hands have handled the Word of Life."—Did they speak of Christ only as a teacher, and pay no regard to his expiation? St. John tells us, "The blood of Christ cleanseth us from all sin."—Did they allege that they were perfect and sinless? He meets them with the declaration, "If we say that we have no sin we deceive ourselves, and the truth is not in us: if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned we make him a liar, and his word is not in us."

It appears, from this view of the text, that the Apostle intended to affirm, generally, the corruption and sinfulness of man, in opposition to those who contended that they were pure and perfect.—Various interpretations have been given of this passage; but if we look at the plain object of the Apostle, and, without any refinement, take the words simply as they stand, the probable meaning will be this: All have sinned and come short of the glory of God: if any man pretend, like the Gnostics, that he has not sinned, he deceives himself; but if he confess his sins, they shall be forgiven, and he shall be cleansed from all unrighteousness.

The doctrine, of the sinfulness and depravity of man, is demonstrable from the whole scheme of Christianity; and here, if we knew nothing of the revelation of God, we must be convinced, both by the history of the world and our own personal experience, that there is

within us a powerful inclination to many things that are evil. But how much more forcibly does this truth appear, when we examine our disposition and our conduct by the knowledge we possess of the commands and the nature of God! It is very possible that we may not have broken the laws of our country, or have proceeded to those acts of outrage and immorality, which might expose us to general censure; but if we try and examine ourselves by the light of Revelation, our own consciences must condemn us. It is because men do not examine and inquire, that they continue, in so great a degree, ignorant of their real condition.

But there is an evidence more conclusive than human testimony—the solemn and repeated declarations of the heart-searching God. “He saw that the wickedness of man was great on the earth, and every imagination of the thoughts of his heart was only evil continually.” “I was shapen in iniquity,” saith the Psalmist, “and in sin did my mother conceive me.” “All we like sheep have gone astray; we have turned every one to his own way.” It would be easy to multiply passages from the volume of truth, which assert, in the same manner, the *general* wickedness and depravity of mankind:—but the Scriptures do more than tell of *general* depravity; they prove to us that every member of our body, and every faculty of our mind, while we remain in our natural state, is employed in the service of sin and engaged in hostility against God. Consider, in this view, the melancholy picture drawn by St. Paul, in his Epistle to the Romans, not of some daring offenders only, but of Jews and Gentiles, indiscriminately, who are all proved to be under sin. If, with such testimony before us, we presume to say that we have no sin, we make God a liar, and his word is not us: we detract from his authority; we disbelieve his declarations.

Having thus glanced at our condition by nature and practice, the Apostle next proceeds to state by what means we may be delivered from this bondage of evil. “If we confess our sins, he is faithful and just to forgive them.”

It is evident that the term confession is of extensive meaning. It must include a deep sense of our miserable state, a hearty repentance for our manifold transgressions, a humble acknowledgment of our offences before the Throne of Mercy, and a determined resolution, by Divine grace, for ever to forsake them. It consists not in words, however appropriate, but in a broken spirit and a contrite heart. It is a confession not unto men, but unto God: it is the effusion of a mind which feels itself to be unworthy, even of the least of the Divine mercies, and will scarcely venture to offer its requests to Heaven. The language of the penitent is, “God be merciful to me a sinner!” “I acknowledge my transgressions, and my sin is ever before me.” “Hide thy face from my sin, and blot out all mine iniquities.” “If thou, Lord, shouldst mark iniquities, O Lord, who shall stand!”

It is with great propriety that our Church, in the very commencement of her public service, invites us to the duty of confession: she adopts, with this view, the use of affectionate exhortation: she assures us that the Scripture moveth us in sundry places to acknowledge our sins and wickedness; and that we should confess them with a humble, lowly, and obedient heart. She warns us that this is a duty which never should be forgotten; that it belongs to all times and seasons, but is then especially becoming when we assemble and meet together for the worship of God. The spirit of our general confession is the very spirit of humility and self-abasement: it expresses the precise sentiments which a sinner ought to express: there is no apology for sin:

no palliation of evil: and if there be a ray of hope to cheer the drooping soul, it proceeds from the mercy of God, and his promises declared unto mankind in Christ Jesus our Lord. In this disposition we should enter into the house of the Lord; invoking the mercy of him who hath promised forgiveness of sins to all them that, with hearty repentance and true faith, turn unto him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He will not only release us from the guilt already incurred, but will cleanse and purify our hearts, even from the remains of a corrupted nature.

The Apostle assures us that this consequence will follow from the faithfulness and from the justice of God.

1. From his *faithfulness*.—For such is the uniform tenor of his declarations by the mouths of all his Prophets. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

It has sometimes been asked by those, who pretend to estimate very highly the attributes of God, In what way is it possible that our prayers can influence the Almighty? How can it be imagined that the purpose of Heaven should be changed by the entreaties of a creature like man? To this objection, which, however, is founded entirely on human ignorance, it might fairly be answered that man himself is incapable of receiving the blessing of Divine forgiveness, till he is brought to that state of mind, which shall make him thankful for the gift.—It might also be asked, If it be deemed expedient among men that an offender should express his sorrow for injuries committed, why should not the same rule apply to those who have sinned against God? But the plain and

simple answer, after all, is this:—Such is the appointment of God himself: he, who is best acquainted with his own exalted nature, and with the transgressions and infirmities of his creatures, has declared that every one, who confesseth and forsaketh his sins, shall find mercy. No condition can be more simple, and no promise more decisive: and if any man fail of the grace of God, it is not because the Almighty is unfaithful, but because *we* are impenitent. It will sometimes happen that the very sense of our own guilt and unworthiness will almost deprive us of the hope of reconciliation. The dejected penitent is ready to persuade himself that his transgressions have closed up every avenue to the Throne of Mercy; that a God of holiness and purity will never look with compassion upon a sinner like him. But God is faithful: he asks for no *atonement* from man: he requires only the spirit of contrition, and faith in the great Atonement he himself has provided; and he has then promised to extend his forgiveness. It is not a question of doubtful issue: he has made an engagement, "which he, for his part, will most surely keep and perform." He cannot deny himself: and whenever we suffer ourselves to be influenced by the persuasion that our prayers may be offered in vain, we do dishonour to the faithfulness and the truth of God. I said, "I will confess my transgression unto the Lord," saith the Psalmist, "and thou forgavest the iniquity of my sin." "Him that cometh unto me," saith Christ, "I will in no wise cast out." "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

2. The Apostle strengthens his declaration by an appeal to the justice of God. He is *just* to forgive us.

Without the doctrine of the Atonement by Jesus Christ, the conduct of God to man must appear to

be at variance with his glorious attributes. After the admission of sin into the world, the whole race of mankind were exposed to the wrath and indignation of their Maker; and his justice required that punishment should follow transgression. Till some mode was devised, by which, consistently with his own perfections, the demands of justice could be satisfied, and a propitiation be made for the sins of the world, man could be considered in no other light than as an outcast from God, without hope of pardon or possibility of return. To satisfy the demands of justice, it pleased the Father to send his own Son in the likeness of sinful man, to take upon him our nature, and to suffer in our stead. He was thus set forth as a propitiation for our sins: the sacrifice which he offered was on the behalf of the whole world; that whosoever believeth in him should receive the full benefit of his spotless obedience and his perfect fulfilment of the law. He gave his own life a ransom for sinners, so that God can at once be just and merciful: he has exacted the penalty, and can forgive the penitent. If we should look simply to the holy nature of God, and to his attribute of justice, that view might lead us to despair: for what does the justice of the Almighty imply, but the condemnation and destruction of men? But if we contemplate this attribute of justice, as it is connected with the sacrifice of the Lamb of God, it is a view which should afford consolation and encouragement to the contrite heart. "Who is he that condemneth? It is Christ that died:" "in whom I have redemption through his blood, the forgiveness of sins, according to the riches of his grace." That principle of justice, which before required my condemnation, now pleads in my favour before the Throne of God. The curse of the law has been removed: for Christ was made a curse in my behalf; and the voice, which once spoke in the Christ. *Observ. No. 171.*

terrors of judgment, now invites me to reconciliation, and offers the blessing of pardon and of peace."

The consideration of this subject may be useful to three classes of persons:—

1. To those who are unacquainted with their own depravity.

It is easy to say that we are sinners: but it is necessary that we should *feel* the truth of this declaration. Many are slumbering in ignorance and self-deception, who flatter themselves that this their false peace is an evidence of an innocent and unoffending life. Their consciences are quiet; and they mistake this dangerous repose for the testimony of a good conscience. It is not in a few instances only that the ministers of Christ are called to witness this awful delusion: it meets them in the occurrences of every day: and in how many cases is it held forth to them by the departing sinner, as his hope and his refuge upon the bed of death! The doctrine, then, to be inculcated, is the necessity of repentance: without repentance, there is no remission; and repentance itself is the gift of God. It is He alone who can open our eyes, and convince our understandings, and awaken us to a due sense of our guilt and danger. Let it then be the petition of our daily prayer, that he would grant us this repentance unto life; that he would bend the stubborn will, and soften the hard heart; and bring us to a full perception of our sinful and miserable state. "Let us draw nigh to God, and he will draw nigh to us." "He is not willing that any should perish, but that all should come to repentance."

2. I would, secondly, apply this subject to those who are sensible of their transgressions, and are anxious to bring forth fruits meet for repentance.

To persons of this class, the declaration of the text is full of encouragement. And under the firm conviction that those who come to

the Throne of Grace in this disposition will not be rejected by him who waits to be gracious, our Church follows up the general confession, by the assurance that "Almighty God pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel." It is not that he discovers any *merit* in our confession, any amends for our sins: the penitent casts himself entirely upon the mercy of his God:—"Pardon my sin, for it is great: the remembrance of it is grievous unto me; the burden is intolerable. For the sake of thy Son Jesus Christ, be merciful to a returning sinner, and grant that I may ever hereafter serve and please thee in newness of life." If this be a description of our state, we are not far from the kingdom of God: he is faithful and just to forgive, and there is joy on our account among the angels of heaven.

Lastly, let me recommend to such as are in any degree partakers of that righteousness, and peace, and joy, which form the privilege and birth-right of those that are reconciled to God, to cultivate the spirit of humility and prayer. They have not yet escaped from the pollutions of the world, or the influence of a corrupted nature: they will daily have need to acknowledge the imperfection of their best services, and the treachery of their deceitful hearts. But it is by this acknowledgment that we are led on to better things: if we confess our sins, he is faithful and just to carry forward the work of holiness in our souls, and to cleanse us from all unrighteousness. Whatever be our attainments, if we would grow in grace, and advance to a more perfect state, we must live in the disposition of habitual humility. It is in humility that the work of Divine grace is first begun; and in union with this principle must it be maintained and carried to perfection.

May he, who alone can order the unruly wills and affections of sinful

men, so regulate our tempers and turn our hearts that we may this day present to him an acceptable sacrifice of praise and prayer! May our confession of sin be accompanied by a determination to forsake it; and may the influence of his Holy Spirit purify our consciences, and cleanse our hearts, that when Sabbaths on earth shall be no more, we may enter on the enjoyment of that eternal Sabbath which remaineth for the people of God!

To the Editor of the Christian Observer.

As every age brings some new blessings to the Church of Christ, so does it behold fresh trials rising up to prove the faith of the servants of God.

To this general observation I must add my firm belief, that the humble and conscientious follower of Jesus Christ has, in the present day, some difficulties to encounter which were little known by his forefathers. He cannot but perceive from the conversation of some religious characters, from the pages of some periodical publications, and from the discourses of some few divines in our Church, that a doubt has arisen whether the now antiquated faith and practice of our Reformers will lead to heaven. He meets with insinuations which *seem* to warrant these strange conclusions;—that to be orthodox ourselves, we must regard the Fathers of our Church as heterodox; that believing in the Divine authority of Scripture, we must nevertheless sink its precepts; and that preaching, as we are bound to do, the doctrines of justification by faith alone, and of the imputed righteousness of Christ, we must also inculcate imputed sanctification, and, at the same time, be silent respecting the absolute necessity of that personal holiness and those good works which are the ne-

cessary fruit of a living and justifying faith.

The Bible, as it appears to me, is a perfect system of faith and practice. There is nothing superfluous in its pages: there is nothing wanting. I dare not add to its sacred treasure, nor diminish from it. I remember the awful curses denounced, Rev. xxii. 18, 19. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." As a minister of the everlasting Gospel, as a messenger bearing the glad tidings of great joy to all people, I must not, with some, build my faith upon a few detached passages of the Epistle to the Romans; nor must I, with others, compose a system of ethics from the Book of Proverbs. When called to minister in the sanctuary, I am bound to read and to pronounce with as firm a tone of voice the 9th as the 12th chapter of St. Paul's Epistle to the Christians at Rome. In a word, I am not to be saved by fancy, but by faith; faith built upon the Revelation of God; faith working by love, and producing obedience.

Now, to be considered as forsaking our Master, because we dare not outstep his most approved servants of old, is certainly a trial. I shall humbly venture to call it The New Cross; and if any of your enlightened correspondents, who may not be so deeply engaged in the daily labours of the ministry as the individual who suggests this hint, should see fit to enlarge upon the point, a few judicious observations may greatly assist the rising generation.

I will only further remark, that I have been much struck with the very categorical, and somewhat flippant, manner in which some young divines in the present day bring forward their views of the most mysterious and difficult points of religious doctrine. They ought to read, meditate, and pray, before they preach. They speak as veterans, before they have experienced the hardships of a single campaign. When discussing such subjects, what holy caution was used by our Hookers, Halls, Leightons, Beveridges—those burning and shining lights! Their writings, how deeply doctrinal; and yet how alive do they always seem to the obligations of every moral duty! May we follow them as they followed Christ!

I am, &c.

R. P. B.

## MISCELLANEOUS.

EXTRACTS OF LETTERS FROM THE  
REV HENRY MARTYN, TO T. C.  
L. E. S.

(Continued from p. 22.)

"St. John's, March 8, 1804.

"Dear —,

"I THINK you could not reasonably have expected an answer earlier, as your own letter was so long in coming. But if you are unwilling to admit this excuse, I will add, that the engagements of the ministry,

pupils, &c. have not only disordered and abolished every system of private reading, but have left me little which I dare call leisure time. I rejoice with you, and —, and the Church, that he has found his mind disposed to labour in her glorious cause: and I trust that he is moved to it by the Holy Ghost. Any assistance in my power you know you may command. With respect to the difference of expense, I should suppose that a pensioner, to live with decency and com-

fort, would require 120*l.* a year; a sizar, perhaps about 60*l.*—I had no sermon at the time of my ordination; and ever since, I have had recourse to S——'s helps. For the people at Lolworth are still so very ignorant, that I must not, at present, advance beyond the first principles of the doctrine. And sermons, in which these things are plainly set forth, I think, are no where to be found so good as his. I have, therefore, never written sermons *entirely* my own; except when it was necessary to preach at Trinity Church, which has been but five times. I preached *extempore* at Lolworth twice some time ago, and once at St. Giles's; but Mr. S—— advised me to give it over. I adopted the plan merely in hopes of being able to speak with more animation, as if any thing but love and zeal in the heart could kindle the sacred fire of earnestness."—  
 "No one can say how much I was harassed for the first three or four months with the difficulty of preparing sermons, and the discharge of other ministerial duties, insomuch that, occasionally, I encroached on my time of private devotion. This I am continually tempted to do, but never yield to the temptation, without suffering for it in myself. It is also impolitic; for the adage is most true—"bene orasse est bene studuisse."—"— is now here: he is greatly improved. He reads the Bible, and is not averse to conversation on religious subjects. But I fear that he has not *fully* received the humbling truths of the Gospel." "I cannot help saying to myself in his company, 'One thing thou lackest;' O what a working of God's mighty power must there be to be effectual in making us resign our own will, and say with sincerity, All that the Lord commands will we do. What wisdom and true happiness is it to be as little children!"—"We incept next Friday. The senior wrangler the last year is also this day declared

to be senior medalist. He is very young and modest; and deserves every commendation for his diligence and abilities: but I should not wish a friend of mine to be so crowned with worldly honours, after the bitter experience I have had through mine, though so inferior. How safe, how pleasant, to strive for the amaranthine crown of glory, where there is no competition—all that seek shall find!"

"St. John's, April 19, 1804.

"I am glad to hear that the Gospel spreads among you, for the sake of my poor fellow-sinners. O that I had the glory of Christ more at heart! Most of us have far too little earnestness; and I for one. Wall's Lane is in my parish here. Its well-known character will give you to understand that I have abundant room for the exercise of zeal. I have as yet visited only the two alms-houses and the poor-house, in which I meet the people once a week, and two or three other houses. To cleanse these stables of Augeas I may well be taught a useful lesson from the fabled hero—not to attempt the work in my own strength, but to turn the river of grace into it.—In my country parish, religion is at a low ebb. The school, however, is re-established; and the benefit of it will, I trust, be of eternal consequence. With respect to my own heart, my dear friend, what shall I say? I have been visited, of late, with some very severe trials; of which the loss of the fortunes of myself and two sisters is the *least*. As often as the pride and arrogance of my heart are brought down into the dust, and I am able to walk softly before the Lord, I am peaceful and happy enough. My present desire is to walk *alone* with God. I have lived too much in public; going to God in prayer as if I were coming out of a crowd, and about to be tossed into it again. But to walk with God is surely to be with him always—

to preach as one delivering the message in his presence—to plead with souls as in the stead of the invisible God near us. Ah, my brother, we die *alone*. If we have not lived in solitary communion with God, we shall start at finding ourselves, in the solemn silence of death, about to launch forward where no friends, no ordinances, can accompany us.”

“St. John’s, Nov. 8, 1804.

“I am about to alter my plan of preaching to my country congregation. They have been hearing from me the Gospel, for which they are by no means prepared: for I have discovered, to my surprise and grief, that they do not know the difference between sin and duty. It is now my design to explain to them the Commandments, Sermon on the Mount, &c.” “Through the tender mercy of God, I begin to feel a little more zeal and earnestness than formerly. O, my brother, how great the honour that in our *office* at least we are like to Christ—that, in this respect, as he was, so are we in this world! May love carry forward our feet in swift obedience; and may we continue in our work, with all firmness, and patience, and tenderness for the souls of men!—In your last letter, which found me in Cornwall, you objected to my going abroad; but assigned no reasons for your disapprobation. I shall be glad to hear them.”

“St. John’s, Jan. 28, 1805.

“The time is at last arrived when I am about to bid farewell to this country. If my present expectations are fulfilled, I shall leave Cambridge in about a fortnight, and England in three weeks or a month. You may suppose the call has been very sudden, or I should not have made the request which I have. Comply with it as soon as possible. I thought I had more time to write to you, when I began this letter: but I can now only say, may the Lord bless you, my dear

friend, and make you prosper in your blessed work! Pray for your unworthy brother.

“H. MARTYN.”

#### JOURNEY TO SWITZERLAND, &c.

(Continued from page 95.)

From the Hague, we travelled over a very low flat country, part of which was under water, owing to the late rains, to Utrecht, which offers the aspect of a most unwholesome residence; and indeed the complexion of the Dutch, men, women, and children, testify this. They are all livid, and bear indications of dropsy.

Utrecht is a fine town, and abounds in magnificent buildings belonging to the noblesse of the province, and also of that of Guelder adjoining. No trade is carried on here, and the population appears to be below the extent of the town. Grass grows in the great square; and women and children were actually employed in pulling it out from between the stones.

From Utrecht to Nimeguen, the country is very different: little water is to be seen, and what there is of it serves chiefly for ornament to a most beautiful, highly cultivated, and well-wooded country, in which, every four or five miles, fine country houses are to be seen standing in parks and belonging to people of Utrecht and Amsterdam. I had great satisfaction in seeing here fine rising downs, which reminded me of Surrey and Sussex. This part of the province abounds in game, and would be called in England a fine sporting country. Its soil, however, is sandy; and it is perhaps on that account that the fields of arable land are chiefly sown with corn, known in other parts of Europe by the name of Bled Noir, or Bled Sarrazin. It does not shew itself, when ripe, in the form of an ear like wheat or barley, but like an assemblage of small seeds of a whitish hue. They were just reaping it, and

had an abundant harvest. When this corn is eaten unmixed, it produces *very* brown bread. In Switzerland, they mix it with a proportion of wheat. In the course of the thirteen leagues we travelled, we halted four times to refresh the horses. On the side of the high road large open barns are built for the purpose of baiting: travellers enter at one end, and go out at the other. The inside contains a stable for the horses of the owners; and the stable, with the implements it contains, presents an excellent exemplification of the scenes of Teniers.

The road was heavy, and I availed myself of the slow motion to walk during half the journey. In my walk, I observed plantations of hops, and large fields of tobacco; part of which was standing, and part cut, and hanging in large airy barns, tied by the stalk, the leaves downwards, perfuming the road through which we passed. Our last baiting was at *Eenden*, five leagues from Nimeguen. The road was over a high dike, and so narrow that when we met a carriage or a cart, both stopped, and were obliged, with the eye, to take measure of the space between their wheels and the precipice. We crossed the Rhine to enter Nimeguen on a flying bridge of boats of very curious construction.

Nimeguen in itself is an uninteresting town, but made famous by the treaty which bears its name. During my stay there, while rambling about, my eyes were struck with the following sentence engraved in golden letters over the door of the court of justice:—

*Diligite justitiam, qui judicatis terram.*

Over the town-house are the two following inscriptions, which apply well to the present times, and to the present generation:—

*Concordia res parvae cresunt, Discordia maximæ delabuntur.*

And on the other side,—

*Beata est gens cujus Dominus spes ejus.*

*Psalm xl.*

It is because France has denied the last, that that unfortunate nation is scourged by the hand of the Almighty. O may its fate read a useful and impressive lesson, to all those nations who, in their prosperity, have forgotten that their strength was given them from above!

From Nimeguen we passed near Vanto, and dined at a small house in the open country. There we met five emigrant priests, who, on the alarm of yesterday (an engagement having taken place between the French and combined armies) had fled from the other side of the Meuse, and were anxiously listening to every report, to know whether they were to fly still further. Poor unhappy sufferers! How often in the way did I lament for their sakes my not being rich! We slept at Kavalaer, and went on the next day to Crevel, over a very sandy road, but through a most beautiful country, which we found in a very high state of cultivation; the ploughed fields looking as neat as a rolled pleasure-ground. This must be an admirable country for game of every kind, being finely wooded to the right and left, chiefly with oaks, which, in some parts, are intermixed with beach, and the intervals filled with underwood.—I observed, with some degree of pain, women, in this part of the country, sharing with the men the laborious part of husbandry. I saw women mowing clover with as much strength and exactness as the most expert men. A little further I saw women placed before heavy wheelbarrows, pulling by a rope thrown over their shoulders, and the men pushing the wheelbarrows forward.

Cattle, but particularly cows, are here a great object of care and attention, for the cows not only give the finest and richest milk, with which they make very good and

valuable cheese, but they also draw the plough. I saw many fields covered with a short grass of a fine deep green, bearing a small white flower, which people were cutting. On inquiry, I found this was an artificial grass for the cows, which is sown after the wheat has been cut. It is extremely rich, and produces the best milk and butter.

Crevel, where we dined, is a small, pretty, well-built town. We came in just in time for the table d'hôte, which was good. The Germans are a hospitable people; but they shew a most troublesome and familiar curiosity respecting every thing new which catches their eye. This I had known of old, and I had to-day a fresh proof of it at table, where, by the way, the landlord and landlady always sit down with the guests. One of those familiar gentlemen seeing my necessaire in a red case, took it whilst I was talking with a Dutchman, who, I found, knew many of my Paris acquaintance; and, in order to amuse and gratify his own curiosity and that of the hostess, he pulled out of the case every thing it contained, screwed them on wrong, put them up again in the wrong places, forcing every thing into its new position without the least discomposure. Missing the silver tumbler out of which he had seen me drink, he reached for it across the table unperceived by me, put it, half full of wine as it was, into the inner red case, which contained the knife, fork, &c., and of course injured it, at the same time throwing the wine on the table. He laughed at this untoward occurrence, but did not offer the least apology; he and the landlady contenting themselves with saying that things of that kind were only to be had in England.

(To be continued.)

To the Editor of the Christian Observer.

To correct mistakes, either in theory or practice; to point out an error in

received opinions, on any subject relating to arts, sciences, or religion, can never be altogether useless, and may eventually tend to improvement. The following observations may, perhaps, seem to some persons rather trivial; yet it is hoped that others will pay them some attention.

It is the business of every individual to acquire some knowledge of what is called his mother-tongue, or the language of the country wherein he was born; and likewise to pronounce it in such a way as to be most easily understood, when he would convey his ideas to the mind of another. That pronunciation is said to be the best, and should be preferred, which gives to all parts of the word a full and distinct articulation. The ear likes to be pleased; and in order to gratify it, some attention should be given to the modulation of the voice, by laying the emphasis on the proper syllable in each word, and pronouncing the last part of the word, and likewise the end of each sentence or paragraph, distinct and full.\*

But a practice the very reverse is becoming more and more prevalent, and has been rapidly gaining ground for some years; and that not merely among the vulgar, but even among the higher classes in life. Indistinct articulation renders the speaker unintelligible; or demands more than ordinary attention, and consequently is painful to the hearer. One great source of this evil is, the throwing back the syllabic emphasis towards the beginning of the word, which has no foundation in our language, and must, to a judicious harmonious ear, produce the most discordant sounds; as the latter part of the word is pronounced with precipitancy, and therefore is indistinct, or scarcely audible at all. Our old energetic and emphatic mother Saxon is almost totally discarded in colloquial

\* The words of Quintillian are—"Singulæ cujusque syllabæ, præsertim extremæ, rectè, distinctè, et clarè proferantur."

speech: and a kind of gibberish (or something most horribly disgusting to the ear) is substituted in its room. When sitting in a coach, I often perceive the lips of the speakers to move very quickly, but scarcely to open; and a kind of indistinct sound issues, somewhat like the chirping of a bird. This deprives our language of a great part of its native force of expression; for some words have a peculiar energy, and several emotions of the mind are strongly marked by the full force of the breath.\*

I heard a gentleman some time ago, when pronouncing the word *opponent*, lay the emphasis on the first syllable, and another on the first in *diploma*; another, when in the pulpit, laid it very loudly on the first syllable in the word *offences*; and another on the second in *disrepute*. There is a contagion in this respect, as well as in many other things: and it is to be feared that the disease is not only epidemical, but almost incurable.

To acquire a true knowledge of the English language is a task more difficult than many are aware of: and, however paradoxical it may seem, yet it is a fact that few, comparatively, of the inhabitants of England, understand their mother-tongue, or speak it with propriety. Due attention has not been paid to this in classical schools: hence many classical scholars are grossly and shamefully defective in reading and writing their own language. Many societies have been lately formed for the most laudable purposes: why then do not some of the most judicious and best informed among the literati, join heartily in an attempt to prevent the rapid degeneracy of their native tongue? If any general good may be expected, it must begin

\* Cicero saith—"Omnes voces, ut nervi in fidibus, ita sonant, ut a motu animi quæque sunt pulsæ."

with youth; therefore let every teacher, from the old woman who begins with the alphabet, and moulds the infant organs to syllabic sounds, with every other order of instructors up to the learned tutor in the college, bestir themselves, and endeavour to restore, if possible, their native language to its former energy, dignity, and emphatic expression. Let every patriotic parent be solicitous in this as well as in other things, for the good of his rising offspring. Where feebleness in expression and phraseology creeps in, there effeminacy of manners has already begun, or will inevitably soon follow. This has been the case with Greece and Rome. The bold, nervous, and elegant Latin has dwindled and sunk into the soft Italian, and the finical French, &c. and, alas! by our great intercourse with other nations, the noble Anglo-Saxon is degenerating apace.

The foregoing remarks are submitted to the consideration of your candid and intelligent readers, with a hope that some of them will begin to form some plan and rules respecting pronunciation, and a due modulation of the voice, and other things which should be attended to in the early stages of youth. As this will be a work of time, various other regulations may be adverted to, occasionally, respecting the construction of sentences, the style, &c. in order to render the language more harmonious. The industry of the people of Attica is at least worthy of *imitation*; and though, probably, no language can be so modelled or amended as to equal that of Athens, yet *something* may be done by perseverance and patriotic zeal. I am, &c.

Κεῖται.

To the Editor of the Christian Observer.

HE, who spends much of his time in close confinement, under diseases

of which he can reasonably expect no cure, may surely be excused if he now and then find his inclination wandering from book to book, as the bee flies from flower to flower. Even this reading, desultory as it is, may have its use: he may accidentally meet with passages that warm his hopes, animate him with fortitude, and fill his mind with thankfulness that Providence has placed him in a period of time when his wisdom may so easily exceed the wisdom of the finest characters of pagan history. He may also catch now and then, among the writings of heathen worthies, an expression that declares, with all the force of involuntary evidence, how much they felt the want of that Revelation of life and immortality that is now given as a light to our path.

This last impression was made with new and peculiar power on my mind, on reading Pliny's letter to Corelius Tiro, describing the death of Corellius Rufus, one of his most beloved friends. After having enumerated many of the common-place sources of comfort under the loss of these props of life, he rejects all as inadequate to his consolation, and breaks out into this beautiful appeal to his surviving friend:—"Proinde adhibe solatia mihi; non hæc senex erat, infirmus erat, (hæc enim scio) sed nova aliqua, sed magna, quæ audierim nunquam, legerim nunquam; nam quæ audivi, quæ legi, sponte succurrunt, sed tanto dolore superantur."

"Bring me therefore some consolation; not such as this, he was old, he was infirm, (for this I know) but something new, something great, of which I have never heard or never read; for all that I have heard, all that I have read, occurs promptly enough, but is borne down by so heavy an affliction."

Now this is the language of one, to whom all the stores of Grecian and Roman literature and philosophy

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were familiar. How plainly and how pathetically does he call for the consolations of Christianity! Methinks I would have gladly whispered in his ear that Revelation of the Divine Voice; "For when they shall rise from the dead, they are as the angels which are in heaven:" and that of the Apostle, "that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed." This is the *aliqua nova*, the *aliqua magna* that he wanted, and without which nothing can be attained that deserves the name of consolation.

It is matter of interesting reflection, that this is the same Pliny who represents the inflexible obstinacy of the Christians, as justly incurring persecutions under the Emperor Trajan, while at the same time he draws the most flattering picture of the excellence of their morals. Shall we require a stronger proof that the wisdom of the world is foolishness with God?

T. P.

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To the Editor of the Christian Observer.

WILL you allow me to make a few observations on some of your remarks, which appeared in your Review of "Chalmers's Address to the Inhabitants of Kilmany," in your Number for October last?

The part of the Review to which I wish to advert, is that which ascribes the infidelity which unfortunately existed, and which to a certain extent does still exist, in Scotland, to the "peculiar character of the creed and some of the formularies of the Established Kirk." You conceive that many reasons for this evil may lie deep, and out of your ken who reside so far from the scene of action. Some, however, you conceive to be more palpable; and at the head of these you place that one which I have just quoted.

I am not, Mr. Editor, a Clergyman of the Church of Scotland, or one

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who has sucked in from my infancy a creed which, in your opinion, is too systematic, exclusive, and dogmatical. I drew the first breath of the spiritual life, which I humbly hope in God I possess, in the bosom of the Church of England, under the guidance of one of her favourite sons. I love your church well; but I love my own, the Church of Scotland, better—from my closer connexion with her, from a deep sense of her excellences, and of the invaluable services she has rendered to my native country. And this being the case, I regret much to see such a charge brought against her, especially from so respectable a quarter.

But let me proceed to say, that I conceive the first source you mention of the evil in question never sent forth any streams to nourish the mischief; and to affirm, however paradoxical it may appear, that the cause of the English press sending forth comparatively but a small portion of infidelity, may be traced to the lamentably low state of religion in England,—and that the greater quantity which Scotland has unfortunately produced may be attributed, in a great measure, to the comparative brightness with which the vital lamp of true religion has shone in this highly favoured country for many years past.

Almost every system of religious belief which has been invented by man, has been readily adopted and followed by that part of the species for whose benefit it was framed. The cause of this general submission, in such cases, is apparent. Systems of this description, being the work of man, have been made to wink at his frailties, corruptions, and vices: men, in short, under their influence, were enabled to live with an easy conscience, although loaded with all the weight of their original corruption. But the Christian Religion, being the work of God, is altogether of another description. It opposes

itself to man, as he comes into the world, with the most unbending severity. Man is carnal: it commands him to be spiritual. He forgets and dislikes God: it commands him to love him with his whole heart. He is selfish: it commands him to love his neighbour as himself. He is proud: it requires him to be meek and lowly of heart. He has a high sense of his own dignity, and of the value of his own doings: it informs him that he is vile and worthless before God, that he is deserving of eternal death, that his best actions are sinful, and that he must accept of happiness in another world as the free and unmerited gift of his supreme Lord.

The Christian Religion mortifies indeed the pride of the human heart; and when the heart is goaded with it, if it does not yield, it rebels, and flies off to scepticism or infidelity. Some men spread the knowledge of their infidelity throughout the world. In most cases, however, it lies concealed—more hid, and probably not so completely formed, but not less real, and followed, as far as the individual is concerned, with not less fatal consequences.

Do we never see, however, Christianity shorn of its beams, and deprived of those peculiar qualities which the hand of God has stamped upon it? Yes, sir; we have seen this melancholy sight exhibited, to an alarming height, in the Church of England! It is a fact so well known that it needs no proof, that for many years previous to the late revival of religion in the Church of England, the great body of the clergy were, what Joseph Milner called, "corrupters of the pure doctrines of the church." They, *in general*, says that able writer, substituted, in the place of the peculiar doctrines of the Gospel, "a system of little more than pagan ethics."

The consequence of this state of things was, that literary characters,

as well as others, were hardly ever confronted with the religion of Christ. It was another religion which was brought to their view; a religion which let conscience sleep, while the heart remained unchanged. They were satisfied with it: they were lulled by it into a state of perfect self-complacency: they professed and felt a respect for it: they could even write in defence of it. There was no excitement to infidelity: they had formed a religion to their own liking: they worshipped a god who was the workmanship of their own fancy, and were at peace with him and with themselves.

This, in general, was the nature of the religion which existed long in the Church of England. These were the consequences which naturally resulted from it.

But this was not the state of things in Scotland during the same period. The Christian Religion continued to be faithfully and purely preached—not by all, but by a goodly number of the clergy. Let us refer to the days of Hume, and to the state of religion in *Edinburgh* in his time. When literature flourished so remarkably in Scotland after the middle of the eighteenth century, the clergy were richly imbued with it; and there were then several, not only evangelical preachers, but able and prudent men, in the ministry in *Edinburgh*,—men of high literary acquirements, and well cultivated minds, who regularly brought the pure word of God to bear upon the hearts and consciences of their hearers. In Scotland we are in general a church-going people; and no preacher of any note appears, who is not well attended, and whose opinions are not canvassed in companies of almost every description. In *Edinburgh* this is peculiarly the case. Hume had then the unsophisticated word of God laid before him. His haughty mind raised itself against its humiliating doctrines, and as the powers of his mind were uncommon,

its enmity discovered itself in no ordinary way.

The state of religion throughout Scotland was similar to what it was in *Edinburgh*. A great body of the clergy did not preach the whole truth, or preached it feebly. Some few perverted it—but many preached it in sincerity and truth. The consequence of this state of things was exactly such as we might have anticipated from the light of Scripture. Many, many, whom the world never heard of, were converted, and raised to eternal life. But, of course, many also nauseated and turned away from the truth, disbelieved, and perished. Of the mass of these we know nothing. Some of them who were, or supposed themselves to be, of a superior cast, came forward, with Hume at their head. They were anxious to disbelieve the truth: they employed all their ingenuity to pervert it; and probably many of them were given over to believe their own lie.

The faithful preaching, therefore, of the Gospel of Christ in Scotland, which has ever been a stumbling block and rock of offence to the unbeliever, has, I conceive, been the grand cause of the prevalence of sceptical writing in that country. And the absence, in a great measure, of this stumbling block in England has tended to repress it there. When a door is opened for the promulgation of the truth, and the salvation of sinners, we are taught to believe there will be many adversaries: the effect then produced in the instance before us was, as I have already said, only what we might have expected to arise, from our knowledge of the word of God as well as of human nature.

I am aware that other causes also operated to produce the evil in question, and I think one of those you mention is worthy of attention. But that which I have endeavoured to elucidate, I conceive to have been the great and radical cause.

It is worthy of your attention in this place, that while the truth as it is in Jesus unavoidably produces the evil before us, in a greater or less degree it also raises up instruments to oppose and repress it. This has been the case in Scotland. There was no want in that country of able and convincing answers to the deistical writings of Hume. I need only mention "Campbell on Miracles," as a proof of my assertion; a work which will bear the severest scrutiny, and bring more conviction to the mind the more closely it is examined. A paper on the evidences of Christianity was wanted lately for the *Edinburgh Encyclopedia*. The Editor applied to a Member of the Church for it, and "Chalmers's Evidences" was produced; a most triumphant little work, complete in itself, and founded and finished on accurate philosophical principles. And when it galled a certain philosopher of this place, who, feeling his inability to meet it openly, produced, in the *Edinburgh Review*, an article reviving Hume's doctrine on the subject of *testimony*,\* hoping perhaps to lessen its effect by this side-attack, another Scotch Minister started up; and in a new and masterly manner, and in the compass of a few pages, exposed the reasonings of the Reviewer to the contempt they deserved. I allude to the pamphlet of Dr. Somerville; a man who, wholly occupied with the flock which God has committed to his charge, had never before been heard of, and who, if no similar cause again excite him, may bring his first-rate talents before the public no more. There are many such men in the Church of Scotland; men who have got little glitter to adorn them, but whose gold is solid and pure,—who quietly do the work which God has given them to do, and are ready and able at the same

\* *Testimony*. Mr. Chalmers is engaged to write the article on this subject in the *Edinburgh Encyclopedia*.

time, "if need be," to defend the faith of God.

But I am afraid, Mr. Editor, that you will recur to the opinion, that our creed is too systematic, exclusive, and dogmatical, and add, that supposing my account of the matter is correct, still this peculiar character of the creed has certainly increased the evil.

All that I can say to this is, that our creed advances nothing but what is *clearly* sanctioned by Scripture. Your opinion is different: I must confess however, with due deference, that I think you venture to lay down the law on this head much too *dogmatically* for a Church-of-England man at least. Are you not aware that the great body of *real* Christians have agreed in thinking the doctrines of election and others usually denominated Calvinistic, (to which I suppose you allude in making the charge of dogmatism against us,) to be clearly laid down in Scripture?

You compare your articles and formularies with our creed, and prefer your own. I think this is rather an unfortunate comparison, at least if we may judge of their comparative merits by the degree of purity in which the Gospel has been retained in the respective churches. Or if we may judge of their merits by instituting a comparison between the state of the people of England and that of the people of Scotland, what is the issue? The English people cannot for a moment stand a comparison with the most moral and religious, and best informed people in the world.

I beg leave to make a few observations on another misconception of the Reviewer. He conceives that the plan of confining the instructions of the pulpit to the exhibition of the great fundamental articles of faith in the Christian scheme, has been tried in Scotland on an extensive scale—and the effect produced has been much avowed scepticism and much empty

profession. I must inform him that he is misinformed on this particular, and that the Scotch Clergy are a body of men who have a much greater portion of good sense, and a far better conception of the right manner of dividing the word of truth, than is implied in this supposition. I have heard many sermons from the Established Clergy, in various parts of Scotland, and I constantly sit under their ministry, and I do not at present remember a single instance of an exhibition of Christian doctrine from the pulpit which was not followed by an exhortation to Christian practice. In fact, it is almost their invariable practice to wind up their discourse with what we usually call the practical improvement, which forms the most energetic part of the sermon. And I should humbly conceive, that in general cases, this was the most proper way of preaching. The mind is in this way elevated by an exhibition, it may be, of the power, or goodness, or mercy of God; of the love or humiliation of our Saviour; of the faith and obedience of the holy men of old; of the happiness and glory of the future state of the blessed; and while the mind is yet raised or the heart softened, the obligation to obedience is brought home to the hearts and consciences of the hearers with tenfold effect.

But Mr. Chalmers, it is said, complains of evils existing among religious professors in Scotland, and some cause, it is supposed, must be

found to account for the mischief. Where, however, is the faithful clergyman who has not to make similar complaints? Let us take up Milner again. He was a faithful minister, and one whom all good men must admire, and would do well to imitate: yet he said, during the latter years of his ministry too, of his own people, "talkers abounded, but there was very little heart-work—all were become approvers of Christian doctrine, but numbers remained ambitious, greedy of gain, followers of pleasure. They allowed that their 'affections ought to be set on things above,' and continued as greedy as ever of all that the world has to give." Most melancholy! Mr. Chalmers's picture cannot be more so.

I have only one more observation to make. The value of the clergy of Scotland is not known. They are thought rather lightly of, I believe, by their Southern brethren. But as the character of Knox was long clothed with a most unjust odium, which I am happy to be able to say is now removed; and as his more immediate successors have been covered with the same cloak, which I hope will speedily be lifted from them by the same able hand; so I doubt not but that in time, *our* body of Clergy, and *our* Church will be made to fill a more exalted situation than they have hitherto done in the opinion of men.

I am, &c.

A LAY MEMBER OF THE CHURCH OF  
SCOTLAND.

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## REVIEW OF NEW PUBLICATIONS.

*Two Tracts intended to convey correct Notions of Regeneration and Conversion, according to the Sense of Holy Scripture and of the Church of England, extracted from the Bampton Lecture of 1812, and published in a Form*

*adapted for Circulation among the Community at large, at the Request of the Salop District Committee of the Society for promoting Christian Knowledge.* By R. MANT, D. D. Chaplain to his Grace the Archbishop of Canter-

bury, and Rector of St. Botolph's Bishopsgate, and late Fellow of Oriel College. London: Rivington. 1815. 18mo. pp. 95.

*An Inquiry into the Effects of Baptism according to the Sense of Holy Scripture and the Church of England, in Answer to the Rev. Dr. Mant's two Tracts on Regeneration and Conversion, circulated with the last annual Packet of the Society for promoting Christian Knowledge.* By JOHN SCOTT, M. A. Vicar of North Ferriby, and Lecturer of the Holy Trinity Church, Hull. London: Baldwin. 1815. 8vo. pp. 270. price 5s.

*Baptism a Seal of the Christian Covenant; or, Remarks on the Former of two Tracts, intended to convey correct Notions of Regeneration and Conversion, by Richard Mant, D. D.* By T. T. BIDDULPH, M. A. Minister of St. James's, Bristol, and of Dunton, Somersetshire, and Chaplain to the Dowager Lady Bagot, and late of Queen's College, Oxford. London: Hatchard. 1816. 8vo. pp. 255. price 5s.

WE discharge a most important duty in giving our readers the earliest possible notice of the above-named publications. Seldom in the whole course of our public labours have we found a task weigh more heavily on our sense of responsibility than that which we are now about to undertake. Of the issue of the controversy involved in these tracts we can have no fears. On the important subjects of Regeneration and Conversion, a faithful appeal to the Scriptures, and to the Collective formularies of a truly scriptural church, cannot, we think, in the nature of things, lead but to one incontrovertible result. Mr. Biddulph and Mr. Scott have, to our minds, satisfactorily demonstrated that result: their success indeed we think more complete than could reasonably have been anticipated. Still, however, we must

lament the necessity which has existed for this discussion. The voice of controversy is to us always dissonant and ill-omened: and if ever its sounds are attended with a peculiar aggravation, it is when dividing the members of the same church, and when issuing from a quarter in which they had been hitherto accustomed to bury their differences of opinion, and to act with united energy in one common cause. The conduct of the Board in Bartlett's buildings, in obtruding this controversy on the public, will be the subject of notice hereafter. The still more questionable authority of a provincial district committee in Shropshire, who, it seems, first took upon themselves to obtain the publication of these tracts of Dr. Mant, will be also investigated. Nor will the highly respectable name of their amiable and well-meaning author deter us from meeting the opinions to which it has given currency, with that strictness of scrutiny which they demand, whilst we desire to use the greatest delicacy towards Dr. Mant personally.

Our object in the following article will be, first, to give a succinct view of Dr. Mant's two tracts, and in particular that on Regeneration; and, 2dly, of the answers emanating from the pens of Mr. Scott and Mr. Biddulph; 3dly, to suggest, with all the impartiality in our power, such thoughts and reflections as may occur to ourselves upon the subject of this controversy; 4thly, to conclude with the observations at which we have hinted, respecting the mode of bringing it forward.

With much injury, we think, to the cause of clear discussion, Dr. Mant gives to his first tract this running title; "Regeneration the Spiritual Grace of Baptism." He writes this first tract, therefore, *professedly* to prove a position which no churchman, we had almost said no Christian, could ever intend to deny. Our own Catechism supplies

us with a proof of this point to the full as clear and authoritative as that of Dr. Mant. "What is the inward and spiritual grace? A death unto sin, and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby made the children of grace." The strength with which Dr. Mant asserts the same position, from the prayers of the Baptismal Service, works no deeper conviction in our minds than the simple and conclusive statement just recited. The question is not in dispute.

The real point which Dr. Mant has undertaken to settle, and on which he has certainly laboured to arrive at a very important conclusion, lies far beyond the preliminary question, whether Regeneration be or be not the grace of Baptism. It branches out into two main inquiries: 1. What is the meaning of the term Regeneration? 2. Does the grace, or the thing signified, always follow the application of the sign? On the former of these we shall endeavour hereafter to ascertain Dr. Mant's views. With regard to the latter, the real object of his first tract may be fairly assumed to be to prove its affirmative: to prove, that is to say, that *the inward grace of Regeneration always, in all cases, invariably accompanies the external use of the sign.*

We by no means wish to suppose that Dr. Mant holds any incorrect notions with respect to the administration of this ordinance, although we consider him as having written unguardedly on the subject; nor would we desire to entangle him with cases, perhaps irrelevant to the present discussion, where it might be ecclesiastically fit to repeat the ceremony, whether from a want of authority in the minister or of correctness in the words, or from any other circumstance which might be supposed to vitiate the ordinance, or to nullify its

effects. We will suppose that he assumes the ceremony to be valid in the eye of the church; and we then believe ourselves perfectly correct in laying it down as the object of Dr. Mant's first tract to prove the invariable union, in all cases, of the spiritual grace of Baptism, with its outward sign.

"The doctrine," he observes, "being thus generally established, it rests with those who contend for any other Regeneration, to shew either the exception to its taking place at Baptism; or that having then taken place, it—[Regeneration]—may afterwards be repeated." . . . "Let the authority then be adduced. Let it be shewn from Holy Writ that any person to whom Baptism was rightly administered, was not regenerated: let it be shewn that any person, having been once baptized, is described, under any circumstances whatever of repentance, reformation, renovation, or conversion, to have been again regenerated," &c. p. 40.

"Where is it intimated," he adds, "that the Corinthian was born again subsequently to his fall? Where was Simon Magus admonished of the necessity of undergoing ANOTHER new birth? Or where is St. Paul described as regenerated, until Ananias baptized him and washed away his sins? That he was converted, and that his heart was renewed, is evident from the language which he uttered when he had fallen to the earth, and from the obedience which he paid to the voice from heaven. That he was not regenerated until a later period is equally evident; for when Ananias called on him to be baptized, he was still under the pollution of his sins.

\* We cannot conceive how Dr. Mant should have so far committed himself as to suppose that Simon Magus had undergone the new birth, except he has been misled by an imperfect conception of the argument of St. Austin, quoted by Wall, vol. i. p. 183, ed. 1720, who speaks of that father as "shewing by the example of Simon Magus that baptism, received with a wicked heart and purpose, is yet *valid*: and that such a man is to repent, but not to be re-baptized." It was this which probably led Dr. Mant to express himself as if no baptism were *valid*, that does not produce at the time the inward and spiritual grace.

I am aware indeed that we shall be told, that during the intermediate time he was experiencing the pangs and agonies of the new birth. The assertion may be permitted to pass; for a gratuitous assumption needs not to be seriously confuted." Mant, p. 34.

Some expressions of Dr. Mant lead us to conclude that he imagines not only that the grace of baptism *does* invariably accompany the use of the sign, but also that it *must* do so in order to constitute the validity of its administration. His impression seems to be, that if in any case Regeneration might be supposed not to accompany the act of Baptism, that act itself becomes so far null and void as that it would be necessary to repeat it, just as much as if some defect in the form had occurred to vitiate the proceeding. Hence it would follow, that though it is correct to assert with regard to the other sacrament that only "the faithful in the Lord's Supper verily and indeed receive" the spiritual grace; yet to assert that *only* the faithful, or *only* any particular individuals, be they ever so large a class, receive the spiritual grace of Baptism, would be, in the strong and somewhat redundant words of Dr. Mant, "to deny its sacramental character; to strip it of that which makes it most valuable; and to reduce it to a mere 'beggarly element,' a form without substance, a body without a spirit, a sign without signification...a piece of solemn pageantry...an empty shell, whose kernel is taken out; a carcase, whose soul is gone; in short, empty and bare signs," &c. p. 36.

Now this view of Regeneration, as constituting an invariable accompaniment of the act of Baptism, a view that Dr. Mant endeavours, with much boasted success, to establish from the Scriptures, the early fathers, and the language of our own Church, leads to the other important question, What does he mean by Regeneration? Does he mean a mere change

of relation between God and the baptized person, by his becoming a member of the visible church or household of God; or does he mean a change of character in the individual himself? Does he mean a change of disposition only on the part of God towards the individual, or a change of disposition also on the part of the individual towards God? Does he, in short, consider the favours conferred to consist in Divine promises sealed for conditional fulfilment; or in promises actually and necessarily fulfilled at the time, by some internal effect on the soul of the baptized? We believe, that if Dr. Mant only means the former of these in each case; if he means only a change of relation, a change in the Divine Mind towards the person baptized, a pledge of spiritual promises to be fulfilled conditionally "in their season;" we believe few will be found who would think it necessary seriously to dispute his positions. A strong doubt might remain as to a change in the Divine Mind towards *all* who partook of this sacrament; towards, for example, an hypocritical recipient of it (except indeed a change to more wrath;) yet we believe that this, and other minor doubts, would be easily adjusted: nor can we imagine that by such an understanding the rite would be reduced, as Mr. Mant seems to suppose, to a "mere beggarly element."

The position of Dr. Mant, sanctioned as he believes by many authorities, and so completely proved "that it would be an insult to the understandings of his readers" to suppose it doubtful, we apprehend not to be of this moderate and reasonable kind. We understand him to hold the grant of Regeneration in Baptism to be universal, and to constitute in the baptized person an entire change of disposition and character; not only a change of state, but of soul, in consequence of grace actually, and at that moment, conferred upon him. Quoting from

the exquisite pages of the pious and learned Bishop Taylor a passage which seems to describe rather what *ought to be*, than what is, the disposition of baptized persons, Dr. Mant adduces it to prove their actual condition, or at least the nature and extent of the grace once received by them at Baptism.—“Faith is our learning, religion our employment; and our whole life is spiritual; and heaven the object of our hopes, and the mighty price of our high calling.” This we suppose is meant for adults;—and for infants, “from this time forward we have a new principle put into us, the Spirit of Grace, which, besides our soul and body, is a principle of action,” &c. p. 9. The same *change of nature*, Dr. Mant has likewise, though we think imperfectly, attempted to prove, from Bishop Wilson, to belong to the Regeneration he invariably unites with Baptism. And by the assiduous application of every passage in our Church-formularies which seems to connect this change with the act and period of Baptism, he has evidently shewn his *intention* to be, to maintain the doctrine which we have ascribed to him, as that of Scripture and of the Church of England. Thus; “A death unto sin, and a new birth unto righteousness,” are considered by him as essential to Baptism in that sense which would make the change amount at least to somewhat of an innocence of nature then imprinted on the soul. The “confirmation of faith and increase of grace” are also indiscriminately, and in all cases, attributed, on the authority of the 27th Article, to this same act. In short, every *spiritual* advantage *ever* affixed to Baptism, or signified by it in *any* case, is made to accompany it in *all* cases: so that we are surprised not to find asserted by Dr. Mant, what is asserted with the same *kind* of positiveness by our Service as the other blessings of this rite, that “God, as he hath promised, will give unto the Christ. Observ. No. 171.

child the blessing of eternal life, and make it,” (yes! assuredly *will* make it, ‘words cannot be plainer,’) “partaker of his everlasting kingdom.”—Certainly, we apprehend that a *condition* inserted here would as much vitiate Dr. Mant’s Baptism, as a condition annexed to that Regeneration which he tells us always accompanies the right performance of the ceremony. His idea respecting this change of nature, as necessarily effected in baptism, is made still more clear when he comes to adduce scriptural proof. Here he finds no difficulty in associating invariably the outward washing of water with the inward *sanctification* of the Spirit. We shall produce only one quotation, with the extraordinary use made of it by Dr. Mant, begging our readers to keep in mind that he is illustrating his own notion of the invariable and never-failing grant of the spiritual grace of Baptism; wherever, in point of ceremonial circumstance, that office is rightly performed.

“Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. *Sanctification and purity, unspotted and unblemished holiness*, are here attributed to the Church of Christ, as the effect of the washing of water. But what water could produce such an effect without the operation of the Spirit? And what rite is performed by their joint operation, but the sacrament of baptism? And by what appropriate scriptural term is the effect of their united influence to be denominated, but by that of regeneration?” Mant, p. 33.

The same view of Baptism is, with various success, supported by quotations from a few elder English divines, as Latimer, Ridley, Hooker, Mede, Beveridge; and a passage from Waterland is adduced to shew that the Greek and Latin fathers appropriated the term Regeneration, either to baptism itself, or to “a

change of man's spiritual state wrought by the Spirit in and through baptism." In almost all these quotations it is observable, how slender the proof is that a real change of *nature* is supposed invariably to take place at baptism. And even the indefinite expression used by Bishop Taylor of the "original of piety," put into the baptized person, does not amount to an assertion that the natural disposition of the soul becomes from that time *necessarily* changed to "purity, unspotted and unblemished holiness."

That this, however, is the full opinion of Dr. Mant appears not only from the whole tenor of the present tract, but also from that which follows it, with the running title, "A *special* and instantaneous Conversion not necessary for Christians."\* We need but shortly allude to this tract to put our readers in full possession of its principle, and of the confirmation it affords to our view of the former tract, of which it is indeed but a necessary appendage and corollary.

The definition† of conversion given by Dr. Mant is as follows:—

\* We have already adverted to the fallacy lurking in the running title of Dr. Mant's first tract. That of the second is still more objectionable: it would imply that his opponents held that *special* and *instantaneous* conversion was necessary to Christians. If by *special* he meant a conversion the effects of which are visible in the life and conversation of the individual, in that sense indeed they hold a *special* conversion to be necessary. As to *instantaneous* conversion we know no more strenuous advocate for it than Dr. Mant himself, and he holds it in the most enthusiastic way. With him the mere administration of a rite, without the volition of the party, and even without his knowledge, produces instantaneously a complete conversion—a change of the whole man from carnal to spiritual.

† It is singular, however, that from this definition, otherwise excellent, Dr. Mant has excluded one of the most important and fundamental of all properties, faith in the Saviour, and reliance on him for the

"Conversion, according to our notions, may not improperly be said to consist of a rational conviction of sin, and sense of its wretchedness and danger; of a sincere penitence and sorrow of heart, at having incurred the displeasure of a holy God; of steadfast purposes of amendment, with the blessing of the Divine grace; of a regular and diligent employment of all the appointed means of grace; and of a real change of heart and life, of affections and conduct, and a resolute perseverance in well-doing." Mant, p. 57.

Now we are sure we desire to represent Dr. Mant with the utmost fairness on all occasions: but we really understand him to proceed, in the next paragraph but two, to point out who are the persons that stand in need of this conversion: and he names various classes of old, both of Jews and Gentiles ("almost every soul of man that *then* breathed,") as requiring this conversion, together with all now, who are under similar prepossessions. "Every unbeliever and every sinner, although made by baptism a member of Christ and a child of God, must be, in a certain sense, converted, if he would ultimately succeed to his inheritance in the kingdom of heaven." "But to fancy that every Christian whatever must experience a conversion in order to be in a state of salvation," "to assert that 'every person must be converted or damned,'" "this is a conceit which revelation warrants not, and which reason and experience disclaim."

"Some humble Christians also undoubtedly there are, who, having been once regenerated by water and the Holy Spirit, have so followed his heavenly motions, and improved his sanctifying graces; have so pursued the calm and blameless tenor of their way; have preserved that childlike simplicity of character, and that childlike innocence of conduct, that their angels may not

pardon of sin. This does not our *evangelical* Church: see answer to the last question in the Catechism. But this is not the first occasion on which we have noticed the want of place for a true justifying faith in Dr. Mant's system.

blush to behold the face of their heavenly Father." Mant, p. 61.

This passage, to which we might add others if necessary, convinces us, and we doubt not will convince our readers, that the doctrine of these two tracts is perfectly consistent: that they both do in effect assign to baptism what in *all* cases might be considered as a *first conversion*: that they suppose a baptized person can only "in a certain sense" be required to be converted in after-life: and that such a change of nature takes place according to Dr. Mant in baptism, as really to render the *subsequent* use of the term "conversion" in its *full* sense altogether improper, inasmuch as the change denoted by it is only a return to a former character before impressed in the soul, and therefore rather to be denominated a re-conversion, a revival, or, in its erroneous sense as will be shewn hereafter, a *renewal*.

After this clear statement, as we hope, of the doctrines contained in Dr. Mant's two tracts, we shall not advert to the too common but not less discreditable practice pursued at the close of the first and almost through the whole of the second, of vilifying the opponents of his views by identifying *their* sentiments with the most extravagant expressions to be picked out of the writings of Whitfield and Wesley. We have so often commented on the unfairness and disingenuousness, not to say dishonesty, of this proceeding, that we shall now content ourselves with this passing remark upon it. We must stop, however, for a few moments, in order to remind Dr. Mant of the tremendous risk he incurs by introducing into religious discussions the unhallowed weapons of ridicule and burlesque. With such weapons the infidel might be, and too often has been, just as successful in attacking the doctrines of the Trinity and the atonement, as Dr. Mant those of spiritual regeneration and conversion. The mischievous use which has been

made of the *burlesque* in religion during the last century, we should have thought, might have put any reasonable man, and especially a minister of the sanctuary, on his guard against a repetition of the practice; a practice not tolerable even in the witty but profane pages of Lavington and Warburton, and never thoroughly in place but in the mouth of the low, debauched, and profligate contempters of the word of God. Besides, it has not now the merit even of originality: both the men who introduced it and their manners are long gone by; and we are truly concerned to see Dr. Mant, of whom we had hoped better things, lend himself to the attempt to revive such unbecoming and unchristian arts. We are persuaded, however, that on reflection he will see them in the same light that we do. As a lover of truth, he should have looked over the sober statements of his own brethren, and that from the earliest period of the Reformation down to the present day, for the *proper* objects of his controversial attacks. To mistake phantoms for giants is never the proof of a very sound understanding. But when there were real giants in the way who happen to have been passed by unattacked, while credit is taken for destroying them, a suspicion is unavoidably excited of something unsound in purpose and motive. But we forbear! Most earnestly do we pray that Dr. Mant may ever find in his opponents in this controversy, that "charity that suffereth long and is kind, is not easily provoked, and rejoiceth—only—in the truth." And if on any one ground more than another we expect a termination to the present controversy, according to our warmest wishes, it is on account of that admirable temper, and truly Christian spirit of moderation, with which Dr. Mant's severest allegations against his brethren have been met by his able and respectable opponents Mr. Biddulph and Mr. Scott, to whom we now turn. We would

enter on this second part of our Review with the same invitation and the same prayer which, with Christian meekness and fervour, Mr. Biddulph prefixes to his discussion of this solemn subject.

"Let us then seriously, and in a spirit of dependence on Divine teaching, look into the oracles of God, remembering that 'Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.' And may 'God,' who did of old 'teach the hearts of his faithful people, by sending to them the light of his Holy Spirit, grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour. Amen.'" Biddulph, p. 12.

In our notice of these orthodox and able defenders of the principles of our Establishment we shall blend, as far as we are able, their several arguments together, only observing, that as Mr. Scott is more full, explicit, and conclusive in his reasonings, so Mr. Biddulph is more decisive in his authorities. Both virtually take the same line of argument, and that without the slightest degree of concert. Both understand Dr. Mant as we have done: indeed, it seems impossible to misunderstand his real meaning. And the plan of both may be stated, in Mr. Biddulph's words, to be to object to the doctrine of Dr. Mant, 1st, Because they conceive that it is not the doctrine of the Bible; 2d, Because they conceive it is not the doctrine of the Church of England; 3d, Because it has a very dangerous tendency.

It is much, in our opinion, *against* Dr. Mant and *for* his opponents, in elucidating the doctrines of a scriptural church, that while the latter, as seems the natural order, take first the argument from Scripture, and afterwards shew that the language of the church harmonizes with it, the

former finds himself obliged to begin with the views of the church, and afterwards to reconcile with these the words of Scripture. The reference made to Scripture by Dr. Mant's two opponents is of the most decisive kind, and proves most clearly that whatever might be the opinion of any class of doctrinists in the world, it never was the intention of Scripture to attach the supernatural, regenerating, and sanctifying grace, as supposed by Dr. Mant, invariably to the moment of baptism. Indeed we think it altogether conclusive *a priori* on this point, that in order to make out his case from Scripture, Dr. Mant is not only obliged to invert the proper order of appeal, but, what is still worse, to omit or garble, in the most material instances, the very words of Scripture before they can be made to suit his purpose. For example, as Mr. Scott has observed at p. 40. of his work, Dr. Mant, in quoting Mark xvi. 15, 16. "He that believeth and is baptized shall be saved" [i. e. brought into a state of salvation, as Dr. Mant understands it] "but he that believeth not shall be damned," has entirely omitted the latter clause, which seems at least to embrace the contradistinctive case of baptism without faith: and on this fragment of a verse he founds his clear understanding, "that the communications of the Holy Spirit and spiritual regeneration were to attend on baptism, which" he adds, "is here expressly represented as the means of salvation." pp. 29, 30.

Mr. Scott has placed the unfairness of this argument in so clear a point of view, that we feel we cannot do better than transcribe the passage.

"Our Saviour has said, 'he that believeth and is baptized shall be saved; but he that believeth not shall be damned.' By a remarkable, and evidently a designed, omission in the second member, he not only avoids making baptism essential to salvation, but shews

his intention in this, as in all other places, to lay the main stress upon believing. Baptism, as an appointed means of grace, and the prescribed method of professing our faith, must not be omitted: it is 'of great necessity where it may be had.' But faith, true and lively faith, is the weighty and essential qualification, which whoso hath shall be saved, and whoso hath not shall be damned. Now how marvellous is it to see Mr. Mant, under these circumstances, and by means of this very text, turning all our attention to baptism! He *totally drops* the latter clause, which is distinguished by the studied omission of baptism: and in the former clause,—'he that believeth and is baptized shall be saved'—he finds nothing to remark but being baptized! He takes no more notice of the 'faith,' without which (in subjects capable of faith,) baptism itself, as appears from this passage, shall avail nothing to salvation, than if it had never been mentioned! His deduction, his only deduction from the text is, 'baptism is here expressly represented as the means of salvation!' On so sandy ground, rather we may say on no ground at all, rests one of the fundamental propositions of this paragraph, and all the reasoning built upon it!" Scott, pp. 40, 41.

From Coloss. ii. 12, 13, Dr. Mant argues; "What can be plainer or stronger to the point? Dead in their sins and buried in baptism, by baptism they were raised and quickened by God." Now the Apostle's words are, "buried with him in baptism wherein also ye are risen with him *through the faith of the operation of God.*" Here "Dr. Mant quite overlooks, as he had before done, the whole subject of faith." Scott, p. 47.

In his comment on Ephes. v. 25—27, Dr. Mant (p. 33.) attributes "sanctification and purity, unspotted and unblemished holiness," as the effect of "the washing of water." The Apostle, however, attributes it to "the washing of water *by the word.*" Dr. Mant entirely passes over the terms "by the word," just as he had done *faith* in the two former instances.

Again: Dr. Mant entirely omits 1 Pet. iii. 21. "The like figure whereunto baptism doth also now save us,"—a passage which, Mr. Scott properly remarks, it is extraordinary should not stand in the very

body of his argument; and which, indeed, is one of the most uncontrollable passages in support of Baptism, properly understood, to be found in the whole of Scripture. But as Dr. Mant understands Baptism, the passage was not producible; because the express condition of *efficacious* baptism is inseparably attached to the text. "Not the putting away the filth of the flesh, but the answer of a good conscience towards God." The Bishop of Lincoln, in quoting 1 Pet. iii. 21. with a bolder hand, suppresses only this significant parenthesis:\* Dr. Mant, with more prudence, omits the whole passage.

In tracing the argument from Scripture further, we shall confine ourselves to the mention of one passage, the only passage where "regeneration" occurs as applicable to baptism in the whole Bible, viz. Tit. iii. 4—7. "He saved us by the washing of regeneration and the renewing of the Holy Ghost." An attempt has been made of late years to separate these two expressions of the Apostle, not only in point of meaning, but in point of time; and to describe baptism as the first "washing of regeneration" through the grace of the Holy Ghost, and all subsequent accessions of grace as "renewals" only by the same Spirit. We do not happen to recollect any writer before Waterland who has so understood the passage. But we do not hesitate to say that such a distinction is unfounded; and we entirely approve of the following observations upon it by Mr. Scott.

"The two things are connected together in the text, as closely as 'born of water and of the Spirit' are in John iii. 5. and it would seem that there is no authority for thus separating them. If the former refer to baptism as 'the outward sign,' the

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\* The bishop quotes the text thus: "baptism doth now save us by the resurrection of Jesus Christ."

latter, I should conceive, expresses 'the inward and spiritual grace.' The profoundly accurate Bishop Pearson seems to have had no idea of any such distinction of the clauses. 'The second part of the office of the Holy Ghost in the sanctification of man,' he says, 'is the regeneration and renovation of him.' And then, having quoted this text, he presently adds: 'If we live in the Spirit, quickened by his renovation, we must also walk in the Spirit. He applies the term *renovation*, taken from this very text, to the first 'quickening,' or regeneration of men. So likewise Bishop Bradford, in his discourse from this text, which till lately was circulated by the Society for promoting Christian Knowledge: The inquiry, he says, 'will lead us to the true notion of regeneration, both when it is applied to baptism, (as it frequently is,) and when it particularly denotes *the renewing of the mind* by the Divine Spirit.' Scott, pp. 45, 46.

The able Macknight, recommended by the Bishop of Lincoln, in his *Elements of Theology*, to young students in divinity, speaks in this place of baptism as called *the bath of regeneration*, "not because any change in the nature of the baptized person is produced by baptism, but because it is an emblem of the purification of his soul from sin." "The real change," he observes, "in the nature of a believer, which entitles him to be called *a son of God*, is not effected by baptism, but by *the renewing of the Holy Ghost* mentioned in the next clause. Hence our Lord, whom the Apostle hath followed here, joined the two together, in his discourse to Nicodemus, John iii. 5."

St. Chrysostom, whom we may consider as speaking the sense of the ancients, in beautifully descanting on this passage, and figuratively describing the Christian change as the entire demolition of the fabric of corrupt nature and the erection of a new one, adds; "God hath not only as it were re-furnished us, but has re-formed us, from above, for this is the meaning of the expression, 'and the renewing of the Holy Ghost.' He has made us new from above: how? By the Holy Spirit, &c." Indeed, the whole confusion amongst

the moderns respecting this passage seems to us to arise from a mistaken, and we must add, an *unscriptural* conception of the word "renewal," which may, it is true, as in English, sometimes mean the restoration of a thing, as a colour or a quality formerly existing; but which in apostolical use would lead us rather to the idea of something formed or created anew. We believe that almost every instance in the New Testament where this expression occurs will justify our present view of it. And it is remarkable that one occasion in which the term "renew" is applied to a restoration to former privileges, and to a former character, is not only one on which *such* a renewal is declared to be *impossible*, but also, by a kind of anomaly, the word "again" is singularly added to "renew," as if to mark clearly that the latter term is even then used in its proper sense of the first new-creation of the man. The scriptural reader will know that we allude to Heb. vi. 6.

The only *real* exception we remember, occurs in 2 Cor. iv. 16. "Though our outward man perish, yet our inward man is *renewed* day by day;" where it is to be observed, however, that the Apostle is not speaking of the renewal of decayed impressions, but treats quite of a different subject. Besides, the expression is evidently an hyperbole, which figure he had been using just before, and answers to the hyperbole "perish:" whence the verse might as well be rendered, "though the outward man die, yet the inward man is *regenerated* day by day."

This true meaning of the word "renew" in Scripture opens a field of observation which we are surprised should have escaped the acute penetration of our two champions. It enables us, in the most satisfactory manner, to answer the challenge of Dr. Mant, which invites us to point out a single passage in the whole New Testament where baptized Christians are exhorted

to be regenerated, or are reminded of the necessity of being born again. We can now refer him to that most remarkable passage in Eph. iv. 22—24. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be *renewed* in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness."\* In this passage indeed the whole regenerating change is most accurately described, and consequently the propriety of general exhortations even to baptized Christians to obtain that change fully justified. Compare also Rom. xii. 2. "Be ye transformed in the renewing of your mind;" and Col. iii. 10.

But to return to the argument deduced from Scripture by our two authors—After a full and fair production of *every* passage in the whole New Testament bearing on the subject of baptism, regeneration, adoption as the sons of God, the new or divine birth, &c. &c. we think they have clearly *demonstrated* that the two latter important changes, properly considered by Dr. Mant as a change of nature, were not intended to be made contemporaneous with baptism, but that in the great majority of instances they had evidently preceded it; and are always described rather as necessary to give effect to baptism, than as owing their existence to that rite. Indeed, the reasoning of Dr. Mant is so fugitive, that, as Mr. Scott properly observes, we know not whether he means that Regeneration is Baptism, or is caused

by it, or only necessarily accompanies it: and were it not for the unqualified manner in which he *has*, more than once, stated that Baptism *always* confers a new *nature*, some other expressions he has used might open an escape from the dilemma to which he is reduced by the appeal of his opponents to the authority of Scripture.

"Dr. Mant asserts, most justly," says Mr. Biddulph, amidst a multitude of similarly able inductions, "that the appellatives of *born of God*, and *the sons of God*, are convertible terms." Now, St. Paul says, addressing himself to the Galatians, "*Ye are all the Children of God, by faith in Christ Jesus.*" chap. iii. 26. But faith, as appears by the case of the three thousand converts, and by that of St. Paul, may exist previously to baptism, and independently of it. Therefore, men may become the children of God before they are baptized, really, though not manifestly; for, 'baptism is the door of our *actual* entrance into God's house (or church); the first *apparent* beginning of life; a seal, perhaps, to the grace of election, before received.'" Biddulph, pp. 17, 18.

It is to be observed, that one instance of the new nature separate from its sign, is as conclusive against Dr. Mant as a thousand; and renders the strongest expressions on the other side inapplicable to *his* position. What then is the explanation of such passages as "buried by baptism into death," "baptism doth now save us," &c.?

The following quotation from Mr. Biddulph, in shewing his view of Baptism itself, will give also his view of such passages of Scripture.

"What then is the scriptural connexion between baptism and salvation? I conceive baptism to be chiefly a *symbol* and *evidence*.

"It is *symbolical*. 'The mystical water,' on the part of God, who appointed its use, is 'an outward and visible sign of an inward and spiritual grace;' and on the part of man, the participation of it is a significant promise, which may or may not be sincere. Like the ark of Noah (to refer again to St. Peter's illustration,) it is a *figure*, the outward washing being a representation

\* These verses are to be considered as connected with the preceding 17th; (the rest intervening in a parenthesis) "This I say therefore, and testify in the Lord, *that* ye walk not, &c.; that ye put off, &c." The father alluded to before, St. Chrysostom, reads the imperative moved; and on the word "put on" pointedly adds, "how put on that which had been put on before? Why, in the life and the actions."

of inward cleansing, the effect of which inward renewal is the stipulation of a good conscience towards God. The salvation of Noah and his family in the material ark, the figure to which the Apostle compares baptism, might or might not be, according to the spiritual state of those who were therein figuratively saved, accompanied and followed by spiritual and everlasting salvation. The case is the same with respect to persons baptized. 'The water is sanctified or set apart to the mystical washing away of sin.' Its effect is symbolical or 'mystical.' I cannot conceive of any other virtue given to the water in baptism (or to the bread and wine in the other sacrament) than that of a symbol, nor of any other necessary effect following its application than that which is also symbolical. It represents to the eye the way of salvation, while it also affords evidence to the penitent believer of his interest in that salvation. 'To administer a sacrament is, by the outward word and element, to preach to the receiver the inward and spiritual grace of God.' And preaching may or may not be effectual to those to whom it is addressed.

"Baptism is designed also to be an evidence. On the part of God, it is an evidence to assure us of his favour, if we possess the necessary prerequisites to baptism, 'repentance whereby we forsake sin, and faith whereby we steadfastly believe the promises of God made to us in that sacrament.' It is 'a seal,' as our Catechism terms it, appended to the charter of life. But it is, as every thing external in the dealings of God with man must be, conditional. This is implied in the texts just quoted, and particularly in that from the First Epistle of St. Peter, where the Apostle, to prevent any mistake, expressly says, that the washing with water, without the stipulation of a good conscience towards God, that is, in the words of our Catechism, without faith and repentance, avails nothing. To believe in the non-conditionality of the baptismal covenant on the part of God, is to carry the doctrine of grace far beyond its usual bounds of demarcation.

"What was the object of our Lord's own submission to this ordinance? Not to obtain regenerating grace: he needed it not; but to afford evidence of his Messiahship by the visible descent of the Holy Spirit and the voice from Heaven. He before possessed that Spirit; he was before God's beloved Son; but his baptism was for the purpose of manifestation, as ours also is.

"It is an evidence also on the part of the sinner who receives it, as it is a pledge given by him to his profession of faith and repentance, and to his solemn promises and vows of self-dedication to the service of God. But if this pledge be insincerely given, if no verification of it appear, who will say that any other effect has followed from the solemn engagement than an increase of guilt and condemnation?" Biddulph, pp. 27—30.

Mr. Scott ably comments on the passage in Rom. vi. 4. 11. on the ground of its referring to the profession of Christianity, and makes the expression of the Apostle, "reckon ye also yourselves to be dead indeed unto sin," plainly admonitory: a view which he confirms most aptly from our own church, who rather admonishes us that "we who are baptized should die from sin," than assumes "that we are dead to it."

The negative argument of Dr. Mant, by which he defies his opponent to adduce an instance where the new birth is not conveyed by baptism, both Mr. Biddulph and Mr. Scott consider as inconclusive in the extreme, and of a very suspicious nature. Mr. Scott properly notices the use that has been made of such arguments to invalidate the truth of Scripture-history altogether, and thinks it strange to make "silence equivalent to denial."\* He then ably argues the case of Simon Magus, and controverts the position that a change of nature had taken place at his baptism; a position which, curiously enough, he remembers to have seen maintained by a pseudo Calvinist, for the purpose of proving that none but a regenerate person could be exhorted to repentance and prayer! We welcome Dr. Mant to a companion, whose "touch" we believe he would in any other cause

\* The main argument of the Baptists is, that in Scripture there is no express mention of infant baptism.

consider as little less than "pollution!" Mr. Biddulph meets, however, the negative argument still more boldly, and quotes the Apostle St. John, describing certain *false* converts in his own churches: "They went out from us, but they *were not* of us; for if they *had been* of us, they would no doubt have continued with us, &c." Another important inference he thinks deducible from the expression in Gal. iv. 19, 20: "My little children, of whom I travail in birth again till Christ be formed in you, I stand in doubt of you." Leaving the attempt of Dr. Waterland on this passage to the judgment of his readers, he asks, "Would the Apostle have said 'I travail in birth again, &c.' had these Galatians, of whom he was afraid that he had bestowed on them 'labour in vain,' been regenerated at their baptism?" We pass over some other reasonings from Scripture of the same nature, and must also content ourselves with barely alluding to another class of collateral scriptural authorities brought forward by both our authors in reference to *circumcision* and the *conditional* regeneration uniformly represented as connected with that rite in the Jewish Church. The Old Testament is replete with passages bearing on this point: and in the New, it may justly be asked whether St. Paul would have so far committed the Christian doctrine, as to have declared that "he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh," if he had felt the danger Dr. Mant would feel in saying by analogy, "He is not a Christian, who is one outwardly; nor is that baptism which is only outward in the flesh, however regularly it may have been administered, spiritual regeneration."

We should encumber our limited discussion unnecessarily, were we to dwell longer on the scriptural arguments of Mr. Biddulph and Mr. Scott.

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Their agreement with each other, which we know to have been without any communication whatever on the subject, is certainly favourable to the view which they have in common taken of it. It affords a presumption, that Scripture, fairly considered, can lead on this point but to one conclusion. Of this, at least, we are perfectly persuaded that it never could have come into the mind of a person previously unacquainted with any theological system, to have inferred from Scripture, that the blessings of salvation through the blood of Christ were essentially and necessarily tied, even in their lowest sense, to the performance of an outward rite—nor that Baptism (whatever be its force when *rightly received*, i. e. with faith and repentance,) could, in the very possibility of things prove availing, without such faith and repentance, to confer a change of nature, or to produce in the heart, even instrumentally, that "holiness without which none shall see the Lord." Indeed, we must say, that amidst the many erroneous statements often made on this subject, it seems to us to have been reserved for Dr. Mant to have the courage, in so many, so strong, so "plain words," to assert so unscriptural a doctrine ("none can be plainer,") and at the same time to leave room for no explanation, no subterfuge, in any degree, to evade its meaning, or soften its force.—But if the doctrine of Dr. Mant cannot be the sense of Scripture; is it, or is it not, the sense of the Church of England? This question, to which, as churchmen, we naturally turn, in the next place, with the utmost anxiety, forms the second head of Mr. Biddulph's, and virtually also of Mr. Scott's essay. The answer of both is in the negative. *It is not the doctrine of the Church of England.* If it were, as one of our essayists properly observes *in limine*, that church, in allowing only the baptism of her

regular ministry, were cruel even beyond the tender mercies of the Papists themselves, who, in cases of extremity, allow the baptism of laymen, midwives, &c. &c. to be availing to salvation.

In entering on this most important discussion, the arrangement chosen by the two opponents of Dr. Mant has been again nearly the same: they begin with the Articles, proceed to the Liturgy, and end with the collateral authorities. And again they are at issue with Dr. Mant in respect to this order: he prefers explaining the Articles by the Service. That Service which is expressly popular, and therefore necessarily, to a certain degree, indefinite, he adopts as fixing the sense of the Articles, which are in their very nature definite and explanatory. Let this, however, pass. A more serious charge against Dr. Mant, which again meets us in this place, is, that of omission, and mere *ex-parte* evidence, as it happens to suit the convenience of his argument. Dr. Mant professes to omit no one passage in the Liturgy and Articles which relates to this subject, p. 20: and yet of five articles expressly treating on the sacraments in general, or baptism in particular, namely, the 25th, 26th, 27th, 28th, and 29th, Dr. Mant has only alluded to the 27th; whilst, with assiduous care, he has canvassed three other Articles, the 9th, 15th, and 16th, for expressions of a vague and purely incidental nature, in confirmation of a doctrine palpably contradictory to that contained, and carefully inculcated, in the others! It would be a misemployment of our time to go over the ground with Mr. Biddulph and Mr. Scott on these Articles. We must claim the privilege of Dr. Mant's own principle, that "silence is equivalent to denial;" and must take for granted, that in passing over those Articles, he tacitly acknowledges that they contain nothing in his behalf. In fact, their single principle is this, that the grace of the

sacraments, both the sacraments, is conditional; that is to say, is dependent upon the right reception which they express by the *worthy* receiving, and the receiving *by faith*, of these holy mysteries. However able and irresistible "the argument cumulative" appears from the pen of our invaluable champions, yet this plain fact amply speaks for itself. The most ingenious sophistry cannot evade the direct negation given by these Articles to Dr. Mant's main position, that our Church holds the universal and indissoluble connection of a change of nature with the rite of baptism; otherwise, indeed, than by *allowing* that she openly contradicts herself.

The three Articles which Dr. Mant has quoted with the greatest appearance of success are the 9th, 15th, and 16th. With respect to the first of these, even if we should agree with Dr. Mant, in opposition to Mr. Scott, that it hints at a definition of regeneration, when it places in connection with "them that are regenerated," them also "that believe and are baptized," how would this prove that regeneration was effected by baptism alone *without faith*? On the 15th, Mr. Scott convicts Dr. Mant's comment of a double error. The 16th he leaves, as inconclusive, to the reader's judgment.—But we cannot quit the subject of the Articles without giving the following ingenious argument drawn by Mr. Biddulph from the 13th Article, though written on another subject.

"This Article declares that 'works done before the grace of Christ and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.' On Dr. Mant's hypothesis 'the' (justifying) 'grace of Christ, and the' (regenerating) inspiration of his Spirit, are contemporaneous with baptism, being always and exclusively conferred 'by the

instrumentality of water.' If this be so, then every candidate for baptism must be unregenerate, destitute of 'the grace of Christ and the inspiration of his Spirit;' and, consequently, the act of every candidate in offering himself for baptism is, according to the doctrine of the Article, unpleasant to God, cannot make 'the candidate meet to receive grace,' but 'has in it the nature of sin.' It does not spring from 'faith in Jesus Christ,' which is an effect of regenerating grace; and 'without faith it is impossible to please God.'" Biddulph, pp. 51, 52.

The argument is still more conclusive which both Mr. Biddulph and Mr. Scott have drawn from the words of the Catechism, and of the Baptismal Service, that make repentance and faith *pre-requisites* to baptism. Repentance is itself a change of heart—*μετανοια*; and the believer *HATH BEEN born of God.* 1 John v. 1.

But this brings us to a most important part of our inquiry, on the issue of which Dr. Mant, of course, is prepared to stand or fall. It is this: how far, if at all, the liturgical view of baptism in the Church of England contradicts the manifest doctrine of her articles, and of Scripture, on this head. In other words, how far her Baptismal Service and her Catechism assert that, in all cases of right *administration*, the outward and visible sign is accompanied with an inward, spiritual, and vital change of nature in the person baptized. We must here, for the sake of clearness, trouble our readers with restating the argument of Dr. Mant. He finds a confession, in the preface to the Service, that "none can enter the kingdom of heaven except he be regenerate and born anew of water and the Holy Ghost;" together with an exhortation to pray that this may take place, and that the person "may be received into Christ's holy church, and be made a lively member of the same." Accordingly prayer is made in many and most beautiful words, for what effect may be regarded under four

heads:—1. Remission of all past sin. 2. The fulness of all spiritual graces, faith, hope, charity, &c.\* 3. The grace of perseverance. 4. The final attainment of eternal happiness. And all this seems to be made equivalent with being "received into the ark of Christ's holy church, and made a lively member of the same;" though this may be considered as a separate and undefined clause in the list of blessings then prayed for. Next, upon a profession actually made of faith and repentance, either personally or by proxy, the candidate is baptized; a declaration is then made of his regeneration, and thanks are returned to God for having regenerated him by his Holy Spirit, received him for his own child by adoption, incorporated him into his holy church.† And, finally, the child is instructed, in the Catechism, to say, In this rite I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.

Now the conclusion which Dr. Mant draws from these premises is, that the Church believes the baptized person, whoever he may be, to obtain, in this rite, besides the pardon of sin, the gift of an entirely new and holy nature. He *omits the conditional profession beforehand*, and considers the subsequent declaration and the thanksgiving to be intended as absolutely and universally applicable. He, moreover, *assumes* the term "regeneration," as used in that declaration and thanksgiving, to mean, not the whole extent of the four blessings equally prayed for, nor exactly even the two first only; but he assumes it to mean, in the eye of the Church,

\* We think it very observable, that the prayer for holiness, &c. seems rather for *an increase* and *the fulness* of spiritual grace, than for the first beginnings of them in the soul. Of this more hereafter.

† In the baptism of adults, a prayer for these blessings is substituted. "Give thy Holy Spirit to these persons; that being now born again, &c."

the first blessing fully; namely, the pardon of sin; and the second blessing initially, that is to say, the first motions towards a fulness of all spiritual and personal graces. And he understands the Church as leaving the continuance of these graces, with the third gift, that of perseverance, and the fourth, that of eternal life, suspended on the condition of future and continued obedience on the part of the baptized person.

It might here be asked on what ground Dr. Mant assumes one part of these supplicated blessings to be conditional in the view of the Church, the other to be absolute and unconditional; one part as not given merely at baptism, the other as always then given. It might be asked, on what grounds he assumes the Church to mean exactly *so much* by the term "regeneration with God's Holy Spirit," and nothing either more or less. It might be asked how he imagines the Church could mean, in the case of an infant, that the initial movements of a new nature should take place in its soul, before it is capable of performing a single moral act, or even exercising a single rational desire. And, in respect of adults, it might equally be asked how he imagines she can possibly mean that such *initial* movements should take place, either where a habit of repentance and faith had been *previously* formed, or, on the other hand, where *no* such habits did previously exist to make the profession of them by the adult before the ceremony sincere.

But waving these questions, we now proceed to state the reasonings by which Mr. Biddulph and Mr. Scott labour to prove that no such initial movements towards holy and spiritual graces are supposed by our Church, in her several services, as *necessarily* taking place at the font of baptism.

Let the reader here bear in mind that the questions are very distinct, what our Church *intended* in these services, and whether her mode of expression is best calculated to con-

vey that intention. In works bearing the common imperfection of humanity, this distinction, in justice to their authors, should not be lost sight of. For instance, when the child is asked, *through* the godfathers and godmothers, "Wilt thou be baptized in this faith?" the *intention* of the Church may be perfectly approved, whilst at the same time it *may* be a question how far she has best expressed in that *contrivance* her own meaning.

Now bearing this distinction in our minds, we shall see the great force of Mr. Scott's observation, which he seems to assume nearly as a general principle, that, when the Church prays for spiritual blessings, she *can never* take for granted that they are absolutely bestowed, in answer to prayer, without respect to the mind of the petitioner or of the party prayed for, or to the nature of the petition. If it *may* be granted, it *may* also be refused. All *prayers* for spiritual blessings must in some way or other depend on the mind, present or to come, of some persons concerned, else they are perfectly nugatory; and the church would surely in that case have performed the office of baptism without the words of prayer. Under these impressions, Mr. Scott thus satisfactorily argues:

"For example: 'Give thy Holy Spirit to these persons, that they *may be born again*, and be made heirs of everlasting salvation.' Does not this imply, that they might be baptized, and yet not be 'born again.' I profess, that to me the prayers seem to suggest conclusions directly *opposite* to those which Mr. Mant would make from them. He would infer, that baptism either 'is' or 'conveys' regeneration: these prayers imply, (what the Articles have expressly taught) that it is very possible for regeneration not even 'to accompany' baptism!"

"Again, I quote, because Mr. Mant has quoted, the following: 'Sanctify this water to the mystical washing away of sin; and grant that the persons now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children.' Is it not implied here, that it is just

as possible for them to fail of receiving 'the fulness of God's grace' now, at their baptism, as to fail of 'remaining ever in the number of his faithful and elect children' afterwards?"—Scott, pp. 125, 126.

The passages here quoted occur in the Office for Adult Baptism, to which, for the sake of arriving more clearly at the views of the Church, Mr. Scott first refers. We pass over his ingenious reasoning on an expression in this office, where, after the commendation of baptism from John iii. the *limiting* words are added, "where it may be had" evidently proving, contrary to Dr. Mant's opinion, that the Church did not believe the grace to be *essentially* and universally tied to the rite of baptism; and we hasten to Mr. Scott's main and most important position, in answer to those drawn by Dr. Mant and others, from the thanksgiving for regeneration *after* the administration of the outward rite. *They* hold this blessing to be, in the eye of the Church, an unconditional grant for which she returns thanks as if it were certainly bestowed. Mr. Scott maintains her opinion to be, that it is conditional, suspended on the performance of express stipulations. Let Mr. Scott speak for himself:—

"The whole appears to me to admit of the easiest, the most natural explanation—explanation which proceeds upon the most common principles, and which, in fact, the Church has herself pointed out to us. Let it be observed, that before she thus speaks of her members as regenerate and born again, not only has she repeatedly prayed for them, that they might receive the Holy Spirit, and be born again, as for a blessing which might be wanting, even where baptism was 'rightly administered;' but she has commanded that they be 'examined' and 'found fit,' previously to their admission to baptism; she has admonished them of the necessity of 'faithfully promising' things which no man, who is not a partaker of 'repentance and faith,' does or can 'faithfully promise;' and she has received their solemn vows and professions accordingly. Not till all this has taken

place; not till this examination has been had, these prayers offered, these professions and vows made, as well as baptism administered; does she speak of the persons baptized, as 'born again and made heirs of everlasting salvation?' And now let me ask, Who is there amongst us all, entertaining even the strictest views of regeneration, as a moral change, 'a change of heart,' turning man from sin to holiness, and 'from the power of satan unto God,' that would hesitate to pronounce such persons 'regenerate,' 'born again,' 'passed from death unto life'—only supposing one thing—*only assuming them to be devout in the prayers in which they had been joining, sincere in the vows which they had been making?*

"But suppose, on the other hand, all these awful forms gone through; these prayers offered up; these vows made; all in due order, indeed, as far as man could see, but without any devoutness, any sincerity, any seriousness in the sight of God: suppose all this done, for example, by an unbelieving Jew, induced, (as we have reason to conclude many have been,) for the sake of worldly advantage, publicly to profess the faith of Christ, while privately he would blaspheme his name:—who could, who *would* say, that, in such a case as this, any regeneration, any spiritual grace accompanied, what was, on the part of the receiver at least, a profane and impious mummery? And if no spiritual grace accompanied baptism in such a case as this, by parity of reason, we should have no right to conclude that any accompanied it in other cases, where, though there might be less impiety, there should prove to have been no more sincerity or real devotion.

"I contend, then, that the ground on which the Church speaks of all those, whom she has baptized, as regenerate, is neither more nor less than THE SUPPOSITION, THE ASSUMPTION, OF THEIR SINCERITY IN THEIR PROFESSIONS. I contend, that, with regard to adults, (and the case of infants will be considered hereafter,) this is clear from the whole of the Service; as well as necessary to the consistency of the Service with the Articles." Scott, pp. 33—35.

Mr. Scott then strongly exposes, the "self-contradiction and absurdity" which would be justly chargeable on a church pronouncing positively on an event which she had

herself, immediately before, suspended on direct stipulations; and the fulfilment of which stipulations in other places she has made essential to a reception of the benefit. But here we will not follow him. He afterwards applies the principle laid down in the last quotation to the more complicated case of infant baptism; where, "by a sort of legal fiction, to which we are no strangers in the most important temporal transactions, the soul of the child is, as it were, considered as transferred to his sponsor, and as speaking in him and by him." p. 140. It is, as we have observed before, a totally different question, how far the *mode* in which the Church expresses her intention be the best she could have chosen: but it appears perfectly clear to Mr. Scott that her *intention* is one and the same throughout the whole of this and every other service; namely, to suspend the collation of spiritual benefits on the performance of spiritual conditions.

We might here follow Mr. Scott through a very important discussion in his 8th and 9th chapters, in which he argues most forcibly for this "hypothetical principle," as not only "pervading the services of the church," but also affording a key of interpretation to the Sacred Writings themselves, and explaining the application of many strong terms, as faithful, holy, elect, &c. to whole churches, which are truly applicable only to sincere individuals. But as our plan only permits us to give a general view of his reasoning, without descending to particulars, we pass on to our other champion.

Mr. Biddulph, in his explanation of the passages in our Baptismal Service which assume the regeneration of the baptized person, broadly refers to, and adopts as his own, a principle only stated by Mr. Scott as held by some persons, which understands something lower and principally ceremonial and external, by the term Regeneration. The authors to which

they in common appeal for this principle are Bishops Bradford, Burnet, and Hopkins. Dr. Mant has thought fit to allude to the latter alone, and that in terms of disapprobation. The first appeared to have received a much more substantial mark of disapprobation by having been silently omitted in the last printed list of the Society for promoting Christian knowledge: but we are happy to find that it is now to be restored.\*

The sentiments of the three prelates above named are given at full length by Mr. Biddulph. But we must say, as he fully adopts them as his own, we should have been more gratified in reading them expressed in his own language, especially as he has inserted a long note at the opening of the discussion on the subject of regeneration, which tends in our opinion rather to mislead the reader as to his real views of that important change. The method of Bishop Bradford is "to shew that the washing of regeneration may be separated from the renewing of the Holy Ghost." Now in the note at the bottom of the same page, (p. 61.) Mr. Biddulph

\* The appearance of Dr. Mant's tract, and the disappearance almost at the same moment of Bishop Bradford's, formed certainly an alarming coincidence, and fully justified the observations which were made upon it by Mr. Biddulph and Mr. Scott. "For what reason," says Mr. Biddulph, "Dr. Mant has kept (Bishop Bradford's) sermon out of sight, while publishing his own, 'at the request of the Salop District Committee of the Society for promoting Christian Knowledge,' is best known to himself: as is also the reason why the General Board of the Society in London has dropped the Bishop's sermon from its list of tracts, and has adopted and circulated Dr. Mant's opposite view of the subject. *I shall only say, that I thank God most heartily for the FIXED Liturgy, Articles, and Homilies of the Church of England.*" Dr. Mant's silence respecting Bishop Bradford's sermon is the more extraordinary, as he refers with disapprobation to Bishop Hopkins's view of the subject, which nearly corresponds with that of his brother prelate.

condemns some who would "make a distinction between regeneration on the one hand and conversion," "the renewing of the Holy Ghost, &c. on the other," making these last changes precede regeneration. Now surely Mr. Biddulph's own authorities with whom he "concurs" do the same. And though it is very true they make a distinction between *baptismal* and *spiritual* regeneration, yet since the term itself means very differently according to the epithet annexed, it would have been right therefore in Mr. Biddulph not to lay down *in limine* a definition of the abstract term, which confines it only to one of its uses, and leaves us precisely where we were, as to the meaning of the Church in its application. The question really is, For what does the Church mean to give thanks when she acknowledges this person or child to be "regenerated by God's Holy Spirit?" Is it *hypothetically*, as says Mr. Scott, in the assumption present or future of spiritual regeneration; or is it absolutely as Mr. Biddulph's authorities seem to maintain, on the lower definition of *baptismal* regeneration? We apprehend Mr. Biddulph understands the Church to mean the latter: that is to say, that *She* in this case separates conversion, renewal, &c. from regeneration: and that she only returns thanks to God for the admission of the person or child to the privileges of a new outward state; a state of church-membership, and visible relation to God in the covenant of grace; a state, in the case of infants, affording "means for leading to the first communication of faith and primary reception of grace" when of age for it; and in the case of adults *immediately* "confirming faith" before possessed, and "increasing grace" before communicated "by virtue of prayer to God," p. 55. This, with a provisional seal of the pardon of sin in case of the child dying in infancy, we presume to be the whole understood by Mr.

Biddulph or his authorities as intended by the Church in the use of the term "regenerate" after baptism; though as she can of course take no cognizance of any internal change hereafter to ensue, she does not subsequently scruple to use the strongest terms, charitably hoping them to be applicable to the person whom she has outwardly and instrumentally regenerated. In fine, though it is not very easy to trace a thorough consistency of reasoning either in the three prelates or in Mr. Biddulph himself, yet as far as any distinction is carried on between their view and that of Mr. Scott, theirs consists in the absolute state of "obligation," "profession," and "means" into which we are instated by baptism, whilst both assume that there is something also supposititious in the mind of the Church, as to spiritual regeneration. Mr. Biddulph seems *principally* to lean to the absolute view, Mr. Scott to the hypothetical. Is there any impropriety or contradiction in supposing that the framers of our invaluable prayers had respect to both views in their use of the term, "regenerated by God's Holy Ghost?"

On the agency of the Holy Ghost in this transaction, we shall further give an extract from Mr. Biddulph, with which we shall close that part of our discussion which questions whether the *formularies* of our Church sanction the notion that a real change of character is always miraculously infused at baptism. After enlarging on the use of the term "receive ye the Holy Ghost" in the Ordination Service, and shewing it to denote the successive transmission of apostolical powers to the ministry of the church and not any saving illumination to the individual soul of the minister, Mr. Biddulph proceeds:

"Now, if the outward commission for the ministry, irrespective of any inward qualifications, be called by our Lord, and also in the Ordination Service of our church, 16c

*Holy Ghost*, because it is his prerogative to do that efficiently, which his ministers the bishops do instrumentally, we may apply a similar rule of interpretation to our Baptismal Service; nay, in order rightly to understand the language of the Church, we must apply it. Baptismal regeneration is admission into the visible church, and may, or may not, be accompanied with the renewing of the Holy Ghost; as a reception of the apostolic commission, called 'the Holy Ghost,' is admission to the ministerial office, and may, or may not, be accompanied with those internal qualifications of the heart, which are essential to the faithful execution of it. In this sense I conceive that the word 'regeneration' is used Mat. xix 28; and that it corresponds with a phrase common among the Jews, viz. 'the new age,' or Gospel-dispensation, called by the Apostle, Heb. ii. 5, 'the world to come.'\*" Biddulph, p. 81.

The closing subject of inquiry, respecting the agreement of Dr. Mant's tract with the doctrine of the Church of England, is the question, how far it is sanctioned by the writings of avowed churchmen from the earliest period of the Reformation down to the present time. And truly here it seems as if we must either despatch the whole subject in a single sentence, declarative of the conclusion which Mr. Biddulph has with the most overwhelming evidence demonstrated; or if we are to descend to particulars, we fear we must devote every remaining line of this article to the work of transcription. As this is impossible, it may just satisfy our readers to be informed, that as Mr. Scott before had given sufficient light to all persons, ever so little previously acquainted with the mind of our ancestors, on this subject; so Mr. Biddulph has now signalized his essay with a more convincing body of evidence, collected from the writings of the most emi-

\* A neat illustration occurs in p. 58, of the use of "regeneration" for church, or external sanctification, from the use of "atonement" for ceremonial expiation, in Lev. i. 3, 4. faith in both cases being a prerequisite.

nent of the English reformed theologians of every age, and (only as he says, on a cursory inspection) from the forty-nine volumes of the publications of the Society itself in Bartlett's Buildings, than we think could have been necessary even for the most uninformed inquirer on this interesting subject. Mr. Biddulph has divided his authorities into three classes: the first, containing quotations from the body of Protestant Confessions, and the writings of our eminent martyrs and reformers, and other divines near the time of the Reformation; the second, beginning with citations from Bishop Andrews in chronological order, to the present time; the third, containing extracts from books and tracts on the list of the Society for promoting Christian Knowledge.—These he further sums up, at the end, in two consecutive series, which we shall give; one, containing a list of the bishops and archbishops, the other of divines, not of episcopal rank, whose works are quoted or referred to in the several classes.

1. Bishop Latimer, died by martyrdom - - - A. D. 1544
2. Bishop Ridley, died by martyrdom - - - 1544
3. Bishop Hooper, died by martyrdom - - - 1555
4. Archbishop Cranmer, died by martyrdom - - - 1556
5. Bishop Jewel, died - - - 1571
6. Bishop Andrews - - - 1626
7. Bishop Davenant - - - 1641
8. Bishop Hall - - - 1656
9. Archbishop Usher - - - 1656
10. Bishop Taylor - - - 1667
11. Bishop Reynolds - - - 1676
12. Archbishop Leighton - - - 1684
13. Bishop Pearson - - - 1686
14. Bishop Hopkins - - - 1690
15. Archbishop Tillotson - - - 1694
16. Bishop Kidder - - - 1703
17. Bishop Beveridge - - - 1707
18. Bishop Bull - - - 1709
19. Bishop Williams - - - 1709
20. Bishop Burnet - - - 1715
21. Bishop Fleetwood - - - 1723
22. Bishop Bradford - - - 1781
23. Bishop Mann.

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24. Bishop Wilson, died	A. D. 1755
25. Bishop Sherlock	- - 1761
26. Archbishop Secker	- - 1768
27. Bishop Greene	- - 1779
28. Bishop Law	- - 1787
29. Bishop Horsley	- - 1806

1. John Frith, died by Martyrdom	- - A. D. 1533
2. William Tindal, died by martyrdom	- - 1536
3. William Turner, died	- - 1568
4. Dr Fulke	- - 1589
5. Richard Hooker	- - 1600
6. Dean Noel	- - 1602
7. Thomas Rogers.	
8. Joseph Mede	- - 1638
9. Author of Whole Duty of Man.	
10. Dr. Isaac Barrow	- - 1677
11. Henry Scougal	- - 1678
12. John Kettlewell	- - 1695
13. Dr. Wall.	
14. Dr. Woodward.	
15. William Burkitt	- - 1703
16. Robert Nelson	- - 1715
17. Dr. South	- - 1716
18. Dr. Whitby	- - 1726
19. John F. Ostervald	- - 1747
20. Dr Stebbing	- - 1763
21. John Rotherham	- - 1788
22. Sir James Stonhouse	- - 1795
23. Dr. Paley	- - 1805

by the soundest and most orthodox divines of the Reformed Church of England, in every age; or in particular by those divines themselves whom he has referred to as evidence in his own cause, and who all appear on Dr. Biddulph's list of opposing authorities; or, which is worse than all, by numerous tracts of that very Society, who, with an inconsistency which it can best explain, has adopted his own into its lists.

We said, in general, that the bearing and complexion of these several authorities is pointedly opposed to Dr. Mant's views. We might go further, and say, that each one of Dr. Mant's positions may individually receive its direct and literal denial in some one or other of these numerous citations. For instance, does Dr. Mant assert that "not merely all real Christians are regenerate by God's Holy Spirit.....but also all to whom baptism is rightly administered.....?" Archbishop Cranmer, quoting from St. Austin, declares, that "of those that come feignedly, and those that come unfeignedly, though both be washed with the sacramental water, both be not washed with the Holy Ghost, and clothed with Christ." Biddulph, p. 147.—Does Dr. Mant say, that "in order to keep the sacramental character in view, the regeneration conveyed by it is inculcated by the church?" Bishop Ridley, again quoting St. Austin, maintains, that "sacraments do bear the *names* of the things whereof they be sacraments both in baptism and the Lord's table;" implying by an apt illustration, that "we call them so which are *not* so indeed." id. p. 148.—Does Dr. Mant assert from Scripture, that "the new birth is *always* conveyed by baptism rightly administered?" We hear again Bishop Jewel asserting, doubtless as he thought agreeably to that church he so nobly defended, "The parts are not joined together in place, but in mystery; and therefore *they* be often severed, and the one is re-

The whole number of quotations is eighty-two, of which *forty-eight* are made from the tracts of the Society for promoting Christian knowledge. In the main, they all carry but one complexion, and will admit but of one construction; a construction the most unfavourable imaginable to Dr. Mant's views, though our readers will see, perhaps with surprise, that neither Mr. Wesley nor Mr. Whitfield are amongst the number. Bishop Hopkins, the only *giant* whom Dr. Mant has condescended to notice, indeed appears, but in different array and different company from that in which Dr. Mant would fain have exhibited him. He appears in company, where, perhaps, he would have least wished to find him—with those very prelates and divines whom he has quoted against him. To Dr. Mant, we are obliged to add, is left the unpleasing alternative of being met in general either Christ. Observ. No. 171.

ceived without the other." id. p. 155. —Does Dr. Mant assert that supernatural grace is conveyed *by* baptism through the instrumentality of water, and by the agency of the Holy Ghost? From Rogers, whose volume on the Thirty-nine Articles was received and published by "the lawful authority of the Church of England," under James I. we read, "The Papists are wrong who make the sacraments not only *seals* but *causes* of grace, saying, they do *give* grace delivered and received *ex opere operato*" id. p. 162.—Is baptism, according to Dr. Mant, "unless it convey effectual regeneration, a mere beggarly element, a form without substance?" &c. Bishop Andrews meets him here *ex confesso*. "Receive baptism; it is but John's baptism, a *barren element*. Receive his [Christ's] flesh, it profiteth not;" "for he that hath not his Spirit, is none of his." And he proceeds to define "the natural man" as one who "*never* received the Spirit." id. p. 165. Must we confront Dr. Mant with the very champion himself of Church-of-England views on this subject, the great Dr. Wall? Dr. Mant, misunderstanding St. Austin, considers him to say (p. 29,) that in baptism there is a real (by which Dr. Mant understands an effectual and saving) death unto sin, as Christ also died unto sin; and a real life, by being born again of the laver, as He by rising from the grave. Dr. Wall, on the other hand, in referring to St. Austin, says, "Some people have considered that St. Austin should hold that all that are baptized are also regenerate.....he uses 'regenerate' for 'baptized;'—as if we should say, now-a-days, 'all that are baptized are christened.' If some of late days have put a *new* sense on the word regenerate, how can St. Austin help that? *And the Church of England uses the word in the old sense.*"\*—id. p. 195.—Finally, has

\* If we do not in this point quite agree with Dr. Wall, as will be seen hereafter,

Dr. Mant depicted in glowing colours, in six successive pages, the horrible consequences of supposing a man unregenerate after baptism, and the effect likely to be produced in him as a Christian and a churchman? We find the tracts of his own Society stained so deeply with the mischief, and affording such numerous instances of the delinquency, that we scarcely know which to select. Ostervald bids us "endeavour to become new creatures by Regeneration and a constant application to holiness." Archbishop Secker speaks of "stipulations, &c. necessary to effectuate baptism." Bishop Williams declares "baptism *not* saving, *alone*, without the *new birth* thereby *signified*." Even the Pious Parishioner is directed how "to *become* a new creature in Christ" after baptism; and the Whole Duty of Man embraces a prayer, "that I may *become* a new creature." Scougal gives a view of Regeneration, in which what Dr. Mant sneeringly calls "the progressive pangs of the new birth" might, we apprehend, be matched in every page. Rotherham, in a chapter expressly on the subject, attributes Regeneration to the concurrent influence of faith and the Holy Spirit. Bishop Wilson, Dr. Mant's favourite Divine, still talks like the rest, of baptism as "*a sign, a sacrament*;" "sealing the covenant of repentance and remission" to such as "embrace the terms of the Gospel;" and "they *only* are the sons of God," &c. &c. "Nay," says he, "the only certain proof of regeneration is victory," quoting 1 John v. 4. We detain the reader no further.\*

still, as an *argumentum ad hominem*, we think it properly adduced against Dr. Mant.

\* In the first article of our last number will be found a further display of proof on this important subject, drawn from a pamphlet recently published, entitled "A respectful Address" to the Society for

One observation more shall conclude this part of our subject. Our readers will have observed all Dr. Mant's authorities quoted against himself. The conclusion from this is most obvious and unavoidable: either they must have all misunderstood themselves, or Dr. Mant must have grossly misunderstood them. Though there may not be wanting, in this controversy, those who will undertake to set right Bishops Latimer, Ridley, Taylor, Beveridge, Wilson, Dean Noel, and Joseph Mede, and put them to school again for their inconsistency; we cannot but presume Dr. Mant to be in fault, and to have wholly misunderstood, at once, their views, the whole doctrine of Protestantism, and we may add also, of all authoritative antiquity, on the point in question. We know not if time will be left for us hereafter to be more explicit on this point. We only now wish to say, that, whatever be the issue of this debate, it is most clear, as to the question of authority, that the victory is not with Dr. Mant; and that, since the support derived from his own authors to the opposite side is, beyond all doubt, superior to that which he has forced from them to his side, he can never be acquitted of the most extraordinary oversight,

promoting Christian Knowledge. The proofs are all taken from the tracts of that Society. An attempt has since been made to vindicate the Society from the charge of inconsistency, by exhibiting a great variety of passages from its tracts, in which the views maintained by Dr. Mant are asserted. We have examined this vindication with great care, and the result appears to us to be, that, of the whole number of authorities, only two speak the language of Dr. Mant, and these are both of very recent origin; we mean Archdeacon Yardley and the Country Clergyman. The writer of the vindication has so far, therefore, rendered a service to the cause of truth, by detecting these additional delinquents; and we trust, that, when the Society removes Dr. Mant's tracts from its list, it will also remove those of Archdeacon Yardley and the Country Clergyman.

or most unwarrantable concealment, in not attempting to reconcile what must have struck him as decided contradictions in their writings at every step.

The third and last head of objection against Dr. Mant's doctrine of Regeneration, was stated to be, that it is to be considered as *having a most dangerous tendency*.—Even the able Waterland, with his peculiar and subtle view of the subject, had a glimpse of the danger to which Dr. Mant's doctrine would expose the church when he wrote thus; "If they mean that *justification* (to which meaning he confines the term regeneration) is ordinarily given to adults without any preparative or previous conditions of faith and repentance; that is indeed a very *new* doctrine, and dangerous, and opens a wide door to carnal security and to all ungodliness." View of Justification, postfixed to 2d vol. of Waterland's Sermons, 1742. Yet Dr. Mant assures us, that Simon Magus was not only justified but sanctified by baptism!—But to our authors—

The two great and obvious evils resulting from Dr. Mant's positions, to which both Mr. Scott and Mr. Biddulph distinctly allude, (not to mention various minor evils connected with and leading to the greater) are Antinomianism and Popery. The fact is not to be at all concealed or compromised, that the views of Dr. Mant are identical with both. The important and delicate doctrine of *the indefectibility of Divine grace*, is, as Mr. Scott properly observes, distinctly deducible from his pages; and if we do not find there *faith without works*,\* yet its twin sister, "*regeneration without effects*," meets us

\* Indeed, a certain late publication, not unknown to writers of this school, has asserted that justifying faith in the first instance is not a lively faith, nor necessarily productive of good fruits.

at every turn, and under all its most dangerous delusions, as "filling us with all joy and peace in believing." The guards and restrictions laid down by Dr. Mant, and we believe sincerely meant as such by him, such as forfeiting privileges by misconduct, &c. are justly treated by our authors as weaker than the spider's web, when arrayed against the grand fundamental of all asserted by him of full and free justification, and a plenary remission of all sins original and actual, without fulfilment, either real or supposed, of the previous conditions of faith and repentance. A notable soliloquy, framed by Dr. Mant on these very principles (Tracts, pp. 49, 50) by a supposed orthodox member of the Church of England, puts the matter out of all doubt. *All* the present blessings of the new covenant are distinctly claimed by him, without a hint of the conditions on which they are suspended. The authority of the Church is staked upon this view of the question, and the man is made to disclaim the Church the moment he doubts upon it. Here, as Mr. Biddulph shrewdly remarks, the whole answer necessary to be returned to such a man is, that he has egregiously blundered in his conception of the meaning of the Church and her various formularies and articles. Yet, as no one is at hand to hint such a reply whilst he peruses Dr. Mant's pages, what will be his conclusion, but that he will choose rather to abide where he is, a bold Antinomian, with the church; than a whining alarmist with zealots who would admonish him, in all seriousness, "Thou must be born again?"

As Mr. Scott and Mr. Biddulph have shewn us, generally, what will be the probable impression on the mind of such a person from such principles; so perhaps we might suggest an actual counter-soliloquy, which we may conceive him to use when thoroughly tutored in Dr. Mant's school:—

"I have the happiness of having been born in a Christian land, and baptized according to the forms of a pure and apostolic church. Assured by that church that I was in that act truly and effectually regenerated, I see a ground of easy security, but for my own most inexcusable folly, of attaining everlasting salvation. Nothing but heinous and deadly sin can separate me from the favour of God so obtained. Happily, my conscience warns me of the difference between a good and bad action; nor can I, as far as human frailty allows, charge myself with many, if any, of the latter, fairly considered in all its parts. In my youth, it is true, the ordinary levities incident to that period of imperfect reason occasionally overtook me, some of the effects of which unfortunately stick by me to this day. My circumstances are, however, now changed. My care for my family and my reputation now happily precludes the possibility of any serious deviation from duty. Innocent recreation fills up the void into which vice might otherwise rush; and nothing but the mere ebullition of an unguarded moment ever betrays me into any vehemence of expression, or even into convivial jollity. My gains are, in the estimate of my neighbours, fair; my charity, active at home, does not refuse an occasional call from without; my Sunday is domestic; and, when permitted by business to attend church, thank God, I hear from the mouth of a friendly minister that all is well. Unfortunately, the fanatic in my own parish church, whom more orthodox teachers have taught me thoroughly to despise, happens to be of a different sect. With much pretended zeal about his flock, and his duties, and I know not what; his sole object is to blow up the flames of discord, or alarm the weak with noisy declamation about a change of nature and heart, which I have heard he sometimes calls regeneration. I know better the meaning

of terms, and he seldom troubles me with his ; and while I trust ' my angel will not blush to behold the face of my Father which is in heaven,' if I have a fault in over-zeal against these sectaries in the church, it will be atoned for by the mischief I am preventing, and the universal and unblemished rectitude of my intentions."

In this self-drawn character, we are not conscious of having " any thing extenuated, or set down aught in malice." If Dr. Mant does not know many an original, *we do*. At the same time, we think it more likely to be formed by *his* " Tracts" than by the preaching we should approve. And if, after all, this is *his* standard of a regenerate nature, we can only say it is not ours. And should he see no impropriety in standing over such a man, in the hour of death, with the solemn ministerial words of our church in his mouth, " I absolve thee from all thy offences ;" we should prefer that spiritual adviser who would address him in the language of the Baptist, " Who hath warned thee to flee from the wrath to come ? Bring forth, therefore, fruits meet for repentance ;"—who would, in a word, tell him that he has, as yet, neither effectually repented nor believed unto righteousness ; that he shews no true sense of the nature of sin ; none, of the mercy of God to him in Christ ; none, of the true scriptural love of God, nor of that true holiness, its sure effect, without which no man shall see the Lord ;—and who, in concluding his address to him, would, if not exhort him in the awful words, " Verily thou must be born again," yet at least concentrate in his words the full meaning of the Baptist, " Think not to say within yourselves we have Abraham for our father ; for verily I say unto you, that God is able of these stones to raise up children unto Abraham."

The charge brought against Dr. Mant's views, by both his opponents, of actual *Popery*, is of the clearest and

most definitive kind. They consider them as a complete revival and unreserved avowal of the old, exploded doctrine, once so profitable to the court of Rome, of the *opus operatum*. The *opus operatum*, a well-known term in the ancient controversies with that corrupt church, is thus defined and enlarged upon by our learned and invaluable Bishop Jewel : " They thought," says he, speaking of times coëval with the council of Carthage, " that the very outward worke of Baptisme itselfe, onely because it was done without any further motion of the minde, was sufficient to remit their sinnes. This old errorr our adversaries of late yeeres have taken up, and made it Catholike, bearing the people in hand, that their masse itselfe, *ex opere operato*, onely of itselfe, and because it is said, is availeable, &c. Thus they expound their own dreame, ' ex opere operato, id est, ex ipsa consecratione et oblatione et sumptione venerabilis eucharistiæ,' &c. In ' manipulus curatorum' [read ' Dr. Mant's Tract on Regeneration,'] which not long sithence was thought to be a booke most necessary for all Parsons and Curats, as containing all necessary doctrine for the church of God, it is written thus : ' opus operatum est actus exercitatus circa sacramentum : sicut opus operatum in baptismo est inspersio, vel immersio aquæ, et prolatio verborum.' And therefore Cardinal Caietan, at Augusta in Germanie, requiring Doctour Luther to recant this Article, said thus ; ' Fides non est necessaria accessio ad eucharistiam ;'—meaning thereby that the sacrament itself, only because it is ministered, is sufficient, although the receiver be utterly void of faith." Jewel's 20th Article against M. Harding, fol. ed. 1611, p. 438.

Painful indeed is the task of thus matching ancient Popery with modern Protestantism. We suppose this, amongst many other similar passages in our great Apologist,

induced Mr. Biddulph to write as follows :

"One of the grounds on which the Church of England separated herself from that of Rome, was the doctrine held by the latter, of a necessary connection between the *opus operatum*, in the two sacraments, and grace and salvation; as abundantly appears by the works of Bishop Jewel. Our Reformers perceived the unscriptural and dangerous tendency of this doctrine, and renounced it; and is it probable that they should have retained it in their Baptismal Services? That the same danger still exists, appears from the irreligious temper and character of the great majority of baptized persons in the Protestant Church."\* Biddulph, pp. 125, 126.

Mr. Scott refers at length, in pp. 110—115, to the well-known and pointed sentiments of the truly Protestant Bishop Burnet on the same subject, who declares, that "we reject, not without great zeal against the fatal effects of this error, all that is said of the *opus operatum*, the very doing of the sacrament: we think it looks more like the incantations of heathenism, than the purity and simplicity of the Christian religion."

Neither Mr. Scott nor Mr. Biddulph consider themselves as at all on dubious ground in *imputing* to Dr. Mant this noxious doctrine of the Romish Church: nor do we apprehend he can intend to make any disclaimer of the charge. We suppose the case to be so clear, that he must necessarily let judgment go by default; or, perhaps, put in a plea of justification, upon a confession of the fact,—that he attributes no virtue to the water itself, but to the Holy Spirit promised in it and acting by it—that "to deny this influence of the Spirit in baptism, were in some measure to do despite to the Spirit of

"\* The approach of Dr. Mant's arguments to the doctrine of POPERY on the subject of baptism, will strike any reader accustomed to look into the Popish controversy."

Grace"—that God may use the weakest instrument for the most important purposes—that the Papists were wrong only in applying the *same* virtue to holy water in general,\* and to their own self-constituted rites, which we attribute to the divinely-instituted sacrament of baptism, &c. &c.—and finally, that the merit of the person duly submitting to so sacred an ordinance, or of the priest administering it, or the imputed merit of the congregated prayers of the Church appointing its administration, may be considered as fully warranting the exercise of the Divine bounty in every instance. Such are the reasonings with which we presume Dr. Mant may intend to *justify* his positions; and then, if we do not take the trouble to match them in many passages of Father Paul's relation of events in the Tridentine Council, it is only because we think the following case of Mr. Biddulph, with which we conclude this branch of our subject, a full illustration of the doctrine thus attempted to be justified, in all its legitimate effects.

"When the Romish missionaries visited China for the purpose of propagating the Christian religion in that immense region; in order that they might not excite the prejudices of the Chinese against their mission, they kept out of

\* See a singular piece of unanswerable reasoning on this head, adopted by the famous Popish Bishop Gardiner against the Protestant Ridley, in Burnet's History of the Reformation, Part II. Book I. "Because Ridley had preached against the superstition of holy water to drive away devils, he (Gardiner) added, 'that a virtue might be in water as well as in Christ's garment, St. Peter's shadow, or Elisha's staff. Pope Marcellus ordered Equitius to use it; and the late king used to bless cramp rings both of gold and silver which were much esteemed every where, &c. He believed the invocation of the name of God might give such a virtue to holy water, as well as to the water of baptism.'" We believe so too, if Gardiner's view of the water of baptism were once admitted.

sight the doctrine of a crucified Saviour. They preached Christ as a King, but not as a Priest and a Sacrifice for sin. Multitudes nominally embraced this pseudo-Christianity, and were baptized. The ministers who performed the office of baptizing these converts were regularly ordained, deriving their commission duly from the Apostles. The form in which they baptized was unexceptionable, viz. 'in the name of the Father, the Son, and the Holy Ghost;' and they employed that element which, as Dr. Mant contends, is the appointed and exclusive channel of regenerating grace. The Romish missionaries, no doubt, in perfect consistency with their own creed, considered these converts as 'regenerated by baptism,' not only constituted members of the visible church, but

made partakers of God's Holy Spirit, and brought into a state of salvation. But can a Protestant join them in this opinion? Can it be believed among us, that these *Christians in nothing more than the name*, became, by virtue of their baptism, 'dead to sin and new born to righteousness,' though they were wholly unacquainted with Him who is the only Saviour of sinners? Were they brought into 'a state of salvation,' without even having heard of the Cross of Christ, the only ground for the hope of salvation? . . . . Nor can I see how it can be maintained that these converts were unregenerate after their baptism, if it be 'the doctrine of the holy Scriptures that we are by baptism made heirs of salvation.' Biddulph, pp. 121, 122.

(To be continued)

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, Sc. &c.

### GREAT BRITAIN.

In the press:—A volume of the Rev. P. Henry's Sermons, by Mr. Williams, of Shrewsbury;—The Elements of Plane and Spherical Trigonometry, with their application to various arts and sciences, by Dr. Olinthus Gregory, of the Royal Military Academy, Woolwich;—A new Edition, with considerable additions, of the Principles of Fluxions, by the Rev. W. Dealtry;—A collection of Facts and Opinions relative to the Burning of Women in India, and to other destructive Practices prevalent in India, by W. Johns, late Surgeon at Serampore, Bengal;—The Inquisition Unmasked, by M. Puigblanch, the Spanish Patriot;—A Pocket edition of Goode's entire new Version of the Book of Psalms;—A second edition of the Sermons of the late Mr. Venn, of Clapham, with an additional volume.

At Cambridge, on the 20th of January, 128 gentlemen were admitted to the degree of B. A. The following obtained academical honours, viz.

*Wranglers*—Di Jacob, Caius; Whewell, Trin.; Higman, Trin.; Graham, Christ's; Cape, Trin.; Ebdon, Caius; Tattershall, Queen's; Twopenny, John's; Hamilton, Trin.; Sheepshanks, Trin.; Tasker, Pemb.; Smirke, John's; Lee, John's; Turnbull, Caius; Blunt, John's; Stevenson, Trin.;

Ker, Trin.; Powell, John's; M'Niven, Trin.

*Senior Optimes*—Di Weller, Eman.; Hardy, Pemb.; Atlay, John's; Elliott, Trin.; Stoddart, Clare; Jeaffreson, Pemb.; Paynter, Trin.; Hudson, Peter's; Ellis, Peter's; Bradney, Trin.; Wollaston, Trin.; Lawson, Magd.; Haggitt, Clare; Bushby, John's; Torriano, Clare.

*Junior Optimes*.—Di Starr, Trin.; Paley, Magd.; Penny, Eman.; Pinder, Caius; Edwards, Christ's; Sims, Pemb.; Myers, Jesus; Wilson, Christ's; Clayton, John's; Hayne, Sidney; Luxmore, John's; Bull, Pemb.; Rayne, John's; Tyas, Trin.

An original, ancient, and complete manuscript of the Pentateuch, is stated to be now in the possession of Mr. Joseph Sams, of Darlington, Durham.—This copy is in two volumes, about two feet wide, and 69 feet long, of leather, supposed goat-skin, which is excellently dressed, so as to have great softness to the touch. Each sheet of skin is divided into pages, five inches and a half in width. The letters are very large, excellently written, and ornamented with a number of Tagin or Coronae, a thing said to be peculiar to the most ancient manuscripts. Each sheet of leather is stitched neatly to the others with a kind of substance not unlike cat-gut. It is said to be from 1400 to 1500 years old, and that there is

reason to believe it has been above 800 years in one Jewish family on the continent. The account given of it is this: During the calamities which followed the train of Bonaparte's wars, a Jewish family of opulence was reduced to ruin, and compelled to emigrate. They came to Holland, and were there obliged to pledge, as their last resource, this manuscript of their law. The time limited for its redemption having expired, the property was sold, and is now likely to become a public benefit.—It has been preserved in a rich cover, fringed with a fine silk and lined. The rollers on which the manuscript runs are beautiful mahogany or iron-wood.

Abstract of the net produce of the Revenue, in the years ending the 5th January, 1815, and 5th January, 1816:

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Miscellaneous . .	417,246	366,867
Annual Duties } on Pensions, &c. }	—	16
<b>Tot. Net Revenue</b>	<b>65,429,981</b>	<b>66,443,802</b>

The curious fact, first ascertained by Kirchoff, *that starch, when boiled in very diluted sulphuric acid, is converted into sugar*, has lately engaged a good deal of the attention of chemists. Nasse has shewn that the starch extracted from raw potatoes is easily converted into sugar. Vogel, of Paris, has shewn that when starch is converted into sugar by boiling it in diluted

sulphuric acid, no gas whatever is extricated. De Saussure has also shewn that no gaseous products are exhaled; and further, that the quantity of sulphuric acid is not altered; and that the weight of sugar obtained is greater than that of the starch from which it was produced. Starch sugar assumes the form of spherical crystals like honey. It is not so hard as common sugar. It is not so soluble in water. Its sweetening power is to that of common sugar as 1 to 2½.

In January, 1815, at Port Glasgow, in Scotland, John Galbreath, aged 45, by trade a carpenter, in the act of hewing wood with an axe, which he held in his left hand, struck off his thumb close to the articulation of the first phalanx with the metacarpal bone. About eight minutes after, he arrived at the house of Mr. Thomas Hunter, the surgeon. Mr. Hunter, on examining the parts, found the portion of thumb he had supposed cut off, still attached by a portion of skin not exceeding one-eighth of an inch in breadth. Having carefully cleaned the parts, and removed a small splinter of bone, Mr. H. replaced them, securing them with three stitches. After covering the thumb with dressing lint, he placed a splint of wood above all, extending from the wrist to a little beyond the point of the thumb, and secured it as neatly as possible, with a narrow ribbon, and finally wetted the whole with tincture of benzoin comp. The patient felt no pain, and no discharge took place. In this way he passed the time without having the first dressing touched, till the twentieth day, when Mr. H. found all skinned, one place, where there was a stitch, excepted. This was dressed daily, and soon healed.

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Help to the Study of the Scriptures. 12mo. 4s. 6d.

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#### MISCELLANEOUS.

Thoughts on the Abolition of the Slave Trade and Civilization of Africa, with Remarks on the African Institution. 4s. 6d.

An Exposure of some of the numerous Mistatements and Misrepresentations contained in a Pamphlet commonly known by the name of Mr. Marryatt's Pamphlet, entitled, "Thoughts on the Abolition of the Slave Trade and Civilization of Africa, with Remarks on the African Institution." 2s.

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The Dictionary of the English Language; by Samuel Johnson, LL. D. with numerous Corrections, and the Addition of many thousand Words; by the Rev. Henry J. Todd. Part V. 4to. 1l. 1s.

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## RELIGIOUS INTELLIGENCE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

THE Committee of this Society have gratified their constituents by the publication of some interesting extracts from their recent correspondence. We shall be able to find room only for an abstract, or for some select portions of these extracts. It is with regret that we find it impossible to admit the whole.

1 A letter from the Rev. H. Lindsay, chaplain to the embassy at Constantinople, dated 10th January 1816, gives an account of a visit which he had paid to the seven Apocalyptic Churches. He first visited Smyrna, but the regular intercourse of England with that place, will enable the Society, he observes, to procure as accurate intelligence of its present state as any he can pretend to offer.

"From the conversations I had with the Greek Bishop and his Clergy, as well as various well-informed individuals, I am led to suppose, that, if the population of Smyrna be estimated at 140,000 inhabitants, there are from 15 to 20,000 Greeks, 6,000 Armenians, 5,000 Catholics, 140 Protestants, and 11,000 Jews.

"After Smyrna, the first place I visited was Ephesus, or rather (as the site is not quite the same) Aiasalick, which consists of about fifteen poor cottages. I found there but three Christians, two brothers who keep a small shop, and a gardener. They are all three Greeks, and their igno-

rance is lamentable indeed. In that place, which was blessed so long with an Apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that Apostle, or seem only to recognise the name of Paul as one in the calendar of their saints. One of them I found able to read a little, and left with him the New Testament in ancient and modern Greek ; which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages.

"My next object was to see Laodicea. In the road to this, is Guzelhisar, a large town, with one church, and about 700 Christians. In conversing with the Priests here, I found them so little acquainted with the Bible, or even the New Testament, in an entire form, that they had no distinct knowledge of the books it contained, beyond the four Gospels, but mentioned them indiscriminately, with various idle legends and lives of saints. I have sent thither three copies of the Modern Greek Testament since my return. About three miles from Laodicea is Denizli, which has been styled, but I am inclined to think erroneously, the ancient Colosse ; it is a considerable town, with about 400 Christians, Greeks and Armenians, each of whom has a church. I regret, however, to say, that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, had so usurped the place of the Scrip-

tures, as to render it very difficult to separate, in their minds, Divine truths from human inventions. I felt, that here that unhappy time was come, when men should 'turn away their ears from the truth, and be turned unto fables.' I had with me some copies of the Gospels in ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill: unhappily, neither could read; the copy, therefore, of the New Testament which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse. The prayers of the mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a church.

"I left it for Philadelphia, now Alah-shehr. It was gratifying to find at last some surviving fruits of early zeal; and here, at least, whatever may be lost of the *spirit* of Christianity, there is still the *form* of a Christian church,—this has been kept from the hour of temptation which came upon all the Christian world. There are here about 1000 Christians, chiefly Greeks, who, for the most part, speak only Turkish: there are twenty-five places of public worship, five of which are large, regular churches; to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the Bishop, with great thankfulness.

"I quitted Alah-shehr, deeply disappointed at the statement I received there of the Church of Sardis. I trusted that, in its utmost trials, it would not have been suffered to perish utterly, and I heard with surprise, that not a vestige of it remained.—With what satisfaction, then, did I find, on the plains of Sardis, a small church establishment: the few Christians who dwell around modern Sart, were anxious to settle there and erect a church, as they were in the habit of meeting at each other's houses, for the exercise of religion. From this design they were prohibited by Kar 'Osman Oglu, the Turkish governor of the district, and, in consequence, about five years ago, they built a church upon the plain, within view of ancient Sardis, and there they maintain a priest. The place has gradually risen into a little village, now

called Tatar-keny; thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then still a remnant, 'a few names, even in Sardis,' which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament in a language with which they were familiar. Several crowded about the priest, to hear it on the spot; and I left them thus engaged.

"Ak-hisar, the ancient Thyatira, is said to contain about 30,000 inhabitants, of whom 3000 are Christians, all Greeks, except about 200 Armenians. There is, however, but one Greek church, and one Armenian. The superior of the Greek church, to whom I presented the Romaic Testament, esteemed it so great a treasure that he earnestly pressed me, if possible, to spare another, that one might be secured to the church, and free from accidents, while the other went round among the people, for their private reading. I have therefore, since my return hither, sent him four copies.

"The Church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one church. The bishop of the district, who occasionally resides there, was at that time absent; and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the lay vicar of the bishop, at his urgent request, he having assured me, that the bishop would highly prize so valuable an acquisition to the church; he seemed much pleased that the benighted state of his nation had excited the attention of strangers.

"Thus I have left, at least, one copy of the unadulterated word of God, at each of the seven Asiatic Churches of the Apocalypse, and I trust they are not utterly thrown away: but, whoever may plant, it is God only who can give the increase; and from his goodness, we may hope, they will, in due time, bring forth fruit 'some thirty, some sixty, and some a hundred fold!'"

2. Pastor Haygman, of Stockholm, has

published a pamphlet, which shews that, previously to the establishment of a Bible Society in Sweden, not one out of eighty among the poorer classes had a copy of the Scriptures.

3. At the second anniversary of the Russian Bible Society, Prince Galitzin addressed the meeting in a striking speech of which we can only give a sentence or two. "The number of zealous promoters of the dissemination of the word of God," he observes, "increases; and, where there is sincerity in the sowers, there never will be a want of the Divine blessing upon the seed. The number of those who thirst to read and to hear the Divine word, increases also. What can be more encouraging? The husbandman may sometimes be in want of rain, or sunshine, or even of seed itself; but, to the sowers of the word of God, of all things, surely, a prepared soil is most desirable, because their seed never fails, their spiritual sun never sets, and the heavenly showers are never withheld." "We have to lament," he adds, "that the number of Bibles, in our own language, has not yet increased according to the demands for them. Providence, in rapidly promoting our undertakings for the good of other nations, appears, thereby, to excite our zeal towards this department. However, in the Report which is now to be read, the Society will observe, that all the means which it was in our power to use for augmenting the number of Slavonian Bibles have been employed; and the completion of the editions undertaken, will, it is hoped, greatly relieve the scarcity. Only, let not our zeal fail, rather let it increase, that we may continue to be ready instruments in the hands of Him who commanded the Gospel to be preached to every creature; and has enabled us, by means of a part of our substance, to extend the preaching of the word of life, to the ends of the earth."

4. Of the annual general meeting, Mr. Paterson writes that it was a very interesting one. "That which most attracted my attention was, the motley company, from many different nations, and some of them in their national costumes. I was particularly pleased with a company of Greeks from the ancient Macedonia, Prince Ypsilanti, and his suite. They are all fine, lively looking men, and seemed worthy to be the descendants of the Church of Philippi. Our Committee and Society felt as I did; and the Prince was chosen as one

of our Vice-Presidents, that he might help us in our endeavours to assist his countrymen. He and all his suite, with an eagerness and liberality which reminded me of the beautiful description, (Phil. iv. 10—18.) put down their names as subscribers to our Society. Paul's promise, in regard to them, (verse 19) will, I hope, soon be fulfilled in all its extent. They are in need of the Word of Life; and, by the help of God, they shall soon have it. Although, including the Tartar, (which we have now resolved to print at the Scottish Missionary Press, in the South of Russia,) and the Greek, (for which we expect soon to receive stereotype plates from London,) the Russian Bible Society is printing, at present, in fifteen different languages; this will not stop our ear to the call from the South, especially from Moldavia and Wallachia. The removal of a part of the Scottish Mission to Astrachan, with their printing-press, is an important step for our Society. This place is the Calcutta of Russia, and we mean to make it the Serampore of the South. We are arranging matters with Government for the establishment of their printing-office there; and you will soon hear of the waters of life flowing out from this city, to water all the surrounding regions, and render them fruitful as the garden of the Lord. Another division of this Mission is on its way for Arensburg, in the island of Oesel, a place of equal importance for us, and which opens to us a most extensive field."

5. On the 14th September, a meeting was held in the city of New Tscherkask, in order to promote the formation of the Don Cossack Branch of the Russian Bible Society. The Meeting declared their consent, leaving it to the Hettman to make the necessary arrangements. In consequence, it was farther resolved to send orders to all the different departments of the Cossack Government, with proper explanations to the officers and Cossacks, in order to obtain pecuniary aid by annual subscriptions and donations.

6. The Rev. R. Pinkerton, in a letter from St. Petersburg, Dec. 11, O. S. 1815, thus writes;—"The Emperor is now returned to his capital, to shed blessings, I trust, spiritual, as well as temporal, on the heads of his numerous subjects. Our noble President informed me, yesterday, that his majesty had already spoken with him about the Bible Society,—had expressed great joy

at its prosperity, begged the Prince to promote its interest to the utmost of his power, and promised every assistance on his part. His majesty even added, that he spoke from personal knowledge of the value and utility of the holy Scriptures. The subject has received that consideration from the Emperor's mind which its importance deserved, and has produced that conviction which stimulates to action. Its claims are founded on principles which Russians unanimously recognise; and hence it is, that the more attention it excites, the greater are its conquests in every quarter of the empire. At present, the Bible Society is the frequent subject of conversation in almost every circle in this great metropolis."

7. A Danish Bible Society has been established in the metropolis, upon the principles of the British and Foreign Bible Society. The meeting was held on the 22d of last May, and was numerously attended by ministers of state, and gentlemen high in ecclesiastical, civil, and military office, together with a great number of the most respectable citizens. The Bishop of Zealand opened the meeting with a speech, which has been printed. \* The plan of the Society is to assist the poor of the realm with the holy Scriptures, entirely gratis, to enable others to purchase them at a very moderate price, and in the same way to provide for the wants of Greenland, the islands of Farøe, and the Danish West-India islands. With respect to Iceland, the beneficence of the British Society has fully supplied that country with the holy Scriptures. One of the first undertakings will be to give a specimen of the New Testament in the dialect of the Farøese islands: and Bishop Miinter hopes to succeed in obtaining a translation of some books of the New Testament in the language which prevails about the Danish forts in Guinea.

8. The Swedish Bible Society possesses, as patron, the Sovereign; as first member, his royal highness the crown prince; as honorary members, many of the highest officers of the state; and the number of its annual members amounts to 300 persons of all classes. The crown prince has bestowed upon the Society a gift of 2,400 rix-dollars, Banco; and the other members, encouraged by this high example, are not slow in contributing, every one his mite. By the donations already received, the Society is enabled to procure, without loss of time, a large edition of the whole Bible in

Swedish; and necessary measures, to this effect, have been adopted. In the sister-kingdom, Norway, a foundation is also laid for a Bible Society, whose establishment the Crown Prince, has promoted, by a donation of 6,600 rix-dollars. The enlightened clergy of Norway, and many of its reflecting inhabitants, have evinced the sincerest zeal for the advancement and accomplishment of this institution.

9. From the Fourth Report of the Calcutta Auxiliary Bible Society, it appears, that the two thousand Cingalese Testaments, printed at Serampore for the use of the native Christians of Ceylon, have reached the place of their destination; together with between eight and nine hundred Tamul Testaments, transmitted to the Colombo Society, for the converts who are conversant with that language; \* the residue of the 5000 copies of the Tamul New Testament, printed for this Society, have been sent to Madras, for distribution in the southern parts of the Peninsula.

#### NAVAL AND MILITARY BIBLE SOCIETY.

This Society held its last anniversary meeting on the 15th of May, his royal highness the Duke of Gloucester in the chair. The Report announced, that Lord Palmerston, the secretary at war, admiral Lord Exmouth, and lieutenant-general Sir H. Oakes, Bart. had been added to the list of vice-presidents. Copies of the Scriptures had been distributed to both the land and sea forces at numerous stations both at home and abroad: 2413 Bibles and 2495 Testaments had been issued; and instances were not wanting of the most pleasing effects produced by the word of God thus dispersed. The warmest acknowledgments had been received from various quarters. The troops at New South Wales added to their thanks a donation of twenty pounds. Many soldiers had applied for Bibles at cost prices; and at Besançon, prior to the peace of Paris, such a desire was excited for the word of God that upwards of twenty manuscript copies of the New Testament had actually been made by our soldiers in prison at that place. Besides individual distribution, the Committee have been anxious to place copies of the Scriptures in

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\* The number of native Christians, on the Island of Ceylon, who speak the Tamul language, is computed to be 45,000 of whom 25,000 are supposed to be Roman Catholics, and 20,000 Protestants.

places where they would at all times be open to the perusal of the men. Accordingly, in many of our ships, and in many of the depots and barracks, to the amount of 5313 copies of the Scriptures have been placed in situations where they are at all times accessible. The funds of the Society have received 250*l.* from congregational collections; 100*l.* from the Renfrewshire Bible Society; 35*l.* from the Scarborough Bible Society; 20*l.* from the St. Helena Bible Society; 20*l.* 5*s.* 9*d.* by contributions of a penny and upwards from Swepton, Atherston, and Blenheim; and 149*l.* 2*s.* 8 1-2*d.* from sailors and soldiers, collectively or individually. The net receipts have been 1153*l.* 8*s.* 5*d.*; but the payments, 1784*l.* 0*s.* 6*d.*

The Committee proposes, with a view to the increased efficiency of the Society, that Local Committees should be established at the chief naval and military stations in Great Britain and its dependences, to insure a more regular supply of Bibles to ships and regiments.

From the correspondence inserted in the Appendix, we will make two or three extracts.

“1st June, 1814.

“The Kildare, an Irish regiment, are waiting here for embarkation, and have repeatedly applied to me for Bibles; I have supplied them from the British and Foreign Bible Society, as far as I can consistently with my duty as agent to that Society, from whom I had permission to supply the Irish regiments *gratis*, to a certain extent. Many are still soliciting Bibles of me, some of whom are Catholics, and express a great desire to read the Scriptures; one young man read the Testament through in a day.

“I find that the regiment has not been supplied with Bibles from your Society. Will you, then, my dear sir, permit me to solicit the usual supply for 276 men, the present number of the regiment; and, if not incompatible with the rules of your Society, I would distribute the supply among those men who appear most deserving, and most disposed to make a good use of a Bible; as I suppose the regiment will be disbanded when they return home, and the Bibles otherwise will be useless.

“It will give you pleasure to hear that numbers of the men belonging to the different Irish militia regiments have, previ-

ously to their leaving this place, purchased Bibles of me to take home with them, for themselves, and as presents to their children; saying, when they asked me for them, ‘I do not know any thing I can take so well to my boy or girl at home, for a present, as a Bible or Testament.’ Thus, sir, that God who has moved the hearts of the great ones to furnish the Bible, has inclined the hearts of the poor to read it.”

“7th June, 1814.

“I received your order for Bibles for the Kildare, and have this morning had the pleasure of distributing them. The sergeant to whose care I delivered them, gave me the names of the men, among whom were many Catholics, who were eager to see the Scriptures: he told me that one to whom I had given a Bible expressed great delight in reading it: he had never read such a book before, he said, and was astonished at its contents. Another Catholic observed, that he liked the religion of the Protestants, because they gave Bibles away: there was no trick or craft in their religion: they did not wish to keep it to themselves, or make a gain of it.

“Will you permit me to solicit an order for the Kilkenny, many of whom express an earnest desire for the Scriptures, and very unwillingly left the house this morning without them?—Bibles are very scarce among even the Protestants in some parts of Ireland. The sergeant of the Kildare told me, that in the town where he lives, when at home, a Testament would be received quite as a curiosity.

“The number of men in the Kilkenny is 599. I hope, sir, you will not deem this fresh application troublesome: perhaps it is of still more importance, and may be productive of more extensive good, to circulate the Bible among the Irish than among the English soldiers.”

“15th June, 1814.

“I received the box of Bibles and Testaments safe last week, and am now engaged in distributing them. I do not find the small Bibles so acceptable to the men as the large, as many of them are old men, and some their sight bad. They received them with great gratitude and pleasure.

“I have this morning received an application from the Kerry militia, who are in the same barracks, and who likewise express a great desire for the Scriptures. The whole strength of the regiment is 150.

"Between thirty and forty Catholics have, at their own earnest request, received Bibles in the Kildare, and are, I hear, diligently reading them and conversing about them.

"Some in the Kilkenny have also taken Bibles, and a few in the Kerry wish for them; I hope many may be induced to read them. I have argued with several Catholics on the duty and propriety of reading the Scriptures; I hope with effect, as they have always assented to what I said.

"I feel almost ashamed of again soliciting an order; but a firm conviction that your Society wishes to do good, and my own sanguine hopes and fervent desires that good may be done, prompt me to apply.

"Ireland, I hope, will be the better for the expenditure of your funds, and the most important emancipation procured—an emancipation from moral and religious error, and a participation of Divine light and truth."

"3d April, 1815.

"The good effect produced on some of the soldiers by an attentive reading of the Scriptures is visible, not only in a reformation of morals (which makes them better soldiers), but some of them feel their need of a Redeemer, and are earnestly seeking their salvation through the mediation of their crucified Saviour; and, as a proof of their sincerity, have contributed their mites, viz.: 17. 8s., which they humbly hope you will please to accept, as a grateful acknowledgment for their Bibles and Testaments."

Since the above Report was made, the national thanksgiving day, appointed for the restoration of peace, gave an appropriate opportunity of urging the claims of the Naval and Military Bible Society on the liberality of the public; and the appeal, we trust, has not been in vain. From the circular statement published by the Committee on this occasion, we shall make only one extract: it is part of the letter of a military officer.

"In going through the sick wards of the royal hospital at —, I found the wounded Waterloo-men most happy to take the Testaments. At first I went with about a dozen in my pocket; and I was so gratified with the reception they met with, that I went to my quarters for more, and return-

ed soon after with two dozen:—by this time it was known among them all that an officer had been giving away the Scriptures; and when I made my second appearance, even the men who were severely wounded attempted to get out of bed, for fear of being passed over, so great was the demand for the books: many with dreadful wounds did so; in particular a young soldier of the 1st dragoon guards, with nine wounds in his body, and quite languid; who, when he received the book, could not hold it; I therefore made another of the guards sit by his bed-side and read to him. This pleasing account will shew to the Committee the desire of the wounded for that Book which tells them of that 'Tree, the leaves of which are for the healing of the nations.'"

#### FOREST OF DEAN.

The Royal Forest of Dean, in the county of Gloucester, a waste tract of upwards of 20,000 acres, has no church in it, nor any means of religious instruction expressly provided for the use of its inhabitants. These, consisting chiefly of Miners and Colliers, partly from their secluded situation between the rivers Severn and Wye, partly from the nature of their employments, and partly from the distance of great numbers of them from the parish churches adjoining the Forest, have hitherto been too generally living in the neglect of moral and religious duties. Few have been used to observe the Sabbath, still fewer to attend the churches on the borders; and the ignorance naturally accompanying such a state has not failed to produce a corresponding effect on the life and conduct. Anxious to ameliorate, at least, the rising generation, I, the Rev. H. Berkin, curate of Mitcheldean, on the north-east of the Forest, opened a Sunday-school for the Foresters' Children, several hundreds of whom, at length, came to receive education and religious instruction in a building erected for this sole purpose. Further particulars will be found in the First Report of the National Society for the Education of the Poor. His next attempt was with the parents. Finding that few, by comparison, attended public worship, he visited them in their cottages, to read and explain the Bible; a plan which he was led to adopt from the particular situation of the Foresters, destitute of churches or ministers whom they could properly call their own. In these pastoral visits, made on different evenings, in different places, and in

which he usually spent two hours in reading and practically explaining the holy Scriptures, he sometimes had 200 persons present at one time; and it is calculated, on the whole, that 800, at different times, thus came under instruction; and many instances occurred of reformation, which evinced itself in the desire to possess the Bible and Common Prayer Book, and by a change in the moral character. At one of the places which he is accustomed to visit, where the heat and crowd have at times been almost insufferable, the colliers, aided by two or three neighbouring farmers, offered to build a large room, for the better accommodation of greater numbers. This, for obvious reasons, was declined; but it led him earnestly to wish that the Foresters might be more immediately brought within the pale of the Establishment, and, by regular attendance on a church appropriated to themselves, be made acquainted with the Bible and with that admirable Liturgy to which too many of them are now strangers. With the concurrence of the bishop of the diocese, a memorial and plan have been laid before Government, with an offer, that, if the needful fund for building a church and parsonage-house could be provided, Mr. Berkin would give up his present curacy,\* and serve the new church without any farther emolument than the endowment necessary for its consecration. The measure has the approbation of Government, who will grant five acres of land in the Forest for this purpose, being all that is allowed by Act of Parliament, and will also give such other aid as circumstances may allow. For the completion of the plan, he looks to the liberality of the public; in confidence that, when the case is known, the application will not be in vain. An accurate survey has been made, and from 250 to 300 cottages, containing from 1200 to 1500 souls, found on extra-parochial ground, all within a reasonable distance of the intended spot. The sum requisite for building the church and parsonage-house will not exceed 2500*l*. On the other extremity of the Forest, near Monmouthshire, the Rev. P. M. Procter, vicar of Newland, has been unwearied in his endeavours to benefit the inhabitants of the Forest on that side. By the kind assistance of Government and others, a

\* He has lately been obliged to leave Mitcheldean for an adjoining curacy. The Sunday School has, in consequence, been discontinued; but, if a church were built, would be resumed.

chapel has been built in that part of the Forest, for the double purpose of a school-room for the children, and a place of Divine worship for those whom age or infirmities might hinder from attending Newland church; for which latter purpose it was licensed by the bishop of the diocese. The distance, however, being about eight miles, no advantage can be derived from it to the population on the north-east, or Herefordshire side, who are equally, if not more, numerous, and stand in like need of instruction.—Mr. Berkin therefore solicits subscriptions, however small, in aid of this work, that the building may be commenced as early as circumstances will permit.

The proposed plan has already been honoured with the following names as subscribers, viz.

Earl of Liverpool	-	-	-	£31	10	0
Right Hon. N. Vansittart	-	-	-	31	10	0
Right Rev. Bishop of Durham	-	-	-	20	0	0
Hon. and Rt. Rev. Bishop of Gloucester	-	-	-	21	0	0
Lord Kenyon	-	-	-	25	0	0
Lord Calthorpe	-	-	-	21	0	0
Miss Vansittart	-	-	-	10	10	0
Mrs Rawston, Bedford-row	-	-	-	10	10	0
A Friend	-	-	-	5	5	0
Mrs. B. Bridges, Red-lion-sq.	-	-	-	20	0	0
J Bridges, Esq.	-	-	-	2	2	0
A Friend, by ditto	-	-	-	1	1	0
Rev. J. Pratt	-	-	-	1	1	0
C. G. Thornton, Esq. Russell-square	-	-	-	10	0	0
P. L. Chance, Esq. Gower-street	-	-	-	5	5	0
Sir F. Baring, Bart.	-	-	-	21	0	0
A Lady, per ditto	-	-	-	2	0	0
D. Braithwaite, Esq.	-	-	-	2	0	0
J Hill, Esq.	-	-	-	1	0	0
Joshua Watson, Esq. Mark-lane	-	-	-	21	0	0
Jawes Powell, Esq. Clapton	-	-	-	21	0	0
William Davis, Esq. Layton	-	-	-	10	10	0
Rev. H. H. Norris, Hackney	-	-	-	10	10	0
Rev. D. Wilson	-	-	-	5	5	0
Rev. H. Obins	-	-	-	3	3	0
Thomas Hankey, Esq.	-	-	-	21	0	0
Rev. J. Natt, Oxford	-	-	-	5	0	0

Donations will be gratefully received by Messrs Hoares, Bankers, Fleet-street; Messrs Martins, Bankers, Lombard-street; Messrs. Rivingtons, Book-sellers, St Paul's-church-yard; Mr. Hatchard, Bookseller, Piccadilly; and by the Rev. H. Berkin, Weston, near Gloucester.

## VIEW OF PUBLIC AFFAIRS.

THE history of the past month furnishes hardly any topic of interest which is not comprised in the proceedings of the British parliament. We have been alarmed, indeed, by rumours of conspiracies and commotions in France; and we have no doubt that there exists in that country an extensive and deep rooted disaffection to the Bourbon rule; but it does not appear that that disaffection has manifested itself by any regularly-organized plot to overthrow the government, or by any serious tumultuary movements. Our fears arise chiefly from the eventual exasperation likely to be produced by the intemperate measures which the more violent royalists seem disposed to adopt, with a view to remould both the church and state according to the model which it exhibited immediately anterior to the Revolution. The day is past in which such an attempt is practicable; and if any encouragement should be given to it by the king, or if he should not firmly and decidedly resist and suppress it, his own throne will probably be involved in the convulsion which it will cause. In the mean time, considerable attention is paid to the subject of education; and although a spirit of hostility, not unlike to that which has shewn itself among many of our high churchmen in this country against the Lancasterian system of education, has begun to appear among the Romish hierarchy in France against the new system there pursued, because it has been introduced and is superintended by Protestants; yet we have no doubt that there, as here, the mass of the people will be gainers by the competition which is likely to be thus produced.

A message from the prince regent has announced to both houses of parliament the intended marriage of the Princess Charlotte of Wales with Prince Leopold of Saxe Cobourg. The communication appeared to be received with universal satisfaction, and an establishment of 60,000*l.* per annum has been unanimously voted for their household.

The debates in parliament have turned chiefly on two points—the renewal of the property tax, and the extent of our peace establishment. The country appeared very

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generally to feel that the property tax ought not to continue in time of peace; and numerous petitions against its continuance were laid on the tables of both houses of parliament. Ministers, however, determined not to relinquish it; and accordingly its renewal for two years was proposed by them to the house of commons on the 18th inst. Contrary, however, to the general expectation, they failed in their attempt, the proposal being negatived by a majority of 37; 201 voting for it, and 238 against it.

As a measure of relief to the agricultural interest, ministers have announced their intention of giving up that part of the malt tax which was imposed as a war tax, and which amounted to about two millions. To make up for this deficiency, together with that of the five per cent. property tax which was to have been retained, it is now intended to raise a loan of eight millions. We cannot help hoping that a much more effectual substitute will be found in the diminished rate of our peace expenditure; particularly in that branch of it which respects our military establishments, and which appears to many wise and loyal men, as well as to ourselves, to have been framed on a scale greatly beyond our present exigencies.

The only other subject of parliamentary discussion which we shall notice, is that of the measure proposed for rendering the abolition of the slave trade effectual, and for rectifying some of the abuses existing in our West India islands—we mean the bill for establishing a Registry of Slaves in our slave colonies. This measure has not yet been formally introduced into parliament. But in the house of lords, Lord Grenville, in moving for some papers, calculated to throw light on the state of the Negro population in the West Indies, took occasion to open to the house his general views of this great question. We give his lordships speech, nearly as it stands in the *Times* news-paper of the 23d instant.

“Their lordships,” he said, “had done much by the act abolishing the trade in slaves by importation into the colonies

from Africa, and by this means laid the foundation of all further measures on that subject. His object now was, to bring before the house such information as could be procured relative to the effect of this measure on the West Indies, and particularly on the condition of that unhappy race of beings for whose benefit it was chiefly designed. It was highly desirable now that their lordships should learn whether the predictions of those who augured only evil from the measure had been verified; or whether the more sanguine hopes of those who had viewed the matter in a very different light had not been fulfilled; and whether important benefits had not resulted from it, not only to the cause of humanity, but even to the agricultural and commercial interests of the West Indies. Perhaps their lordships might think, that when parliament was overwhelmed with other business of the highest consequence, it was not expedient to be calling for papers merely to gratify curiosity; but his motion was also intended for a practical purpose. Their lordships had, indeed, done great good by preventing importations of slaves from Africa, but they had not done the whole of their duty. He did not wish, at present, to raise any question on the subject of legislative interference with the internal concerns of the colonies: but as to the abstract right of the British parliament to interfere, he considered it as perfectly clear on every ground, both of principle and of practice, ever since the colonies had been settled. The only qualification of this right was in the laying of taxes for the purpose of raising revenue: but even that right of exemption from the control of the British parliament rested on an act of that parliament, which therefore might, like any other act, be repealed by the authority by which it had been passed. But while he asserted that right in its broadest extent, no one could be more anxious to avoid all undue and vexatious or captious interference in practice: no one could be more disposed to continue to the colonies every advantage which by custom and usage they enjoyed.—Their lordships could not but feel that there was, in the circumstances of our colonial policy, one subject on which the house had already declared itself—one subject on which it heard the concurrent voice of humanity and justice—one subject on which it had received the congratulations of the country and of all good men—the amelioration of the condition of slavery by the abolition of the slave trade. We had in our West-India islands more than half a million of persons placed in a situa-

tion in which no other British subject was placed—in a situation where their happiness lay at the disposal of others, to an extent not experienced by the subjects of any other state—to an extent not felt by the lowest class in this country—but placed there by the permission of our laws, and under the sanction of the legislature. Though their condition was such as called loudly for relief, and appealed to the interference of humanity, it was complicated with such circumstances, that the intended relief and interference, if not wisely administered, might not only endanger the lives and properties of those who held them in bondage, but the existence and safety of these unfortunate beings themselves. Expressing, therefore, a hope and desire that, as society improved, their condition might be gradually ameliorated—that they might gradually rise into a state of greater consideration, and arrive at the enjoyment of those rights and liberties which were enjoyed by the least favoured classes—those classes that partook of the smallest portion of freedom—we should consider what could be done to secure their protection, and to accelerate their improvement. We owed it to our own character, to our own consistency, to take care of the interests of a people whom we had already manifested such a desire of protecting, and for the bettering of whose condition the legislature of this country had proceeded so far. There should, however, be no precipitation in the enactments to be made: he wished the house to view the subject with a full sense of its difficulty and importance. If it was true that protection ought to be extended to the Black population of our colonies—if it were merciful to endeavour an amelioration of their state, it should be considered how our humanity could be most effectually exercised, and how we could guard against evil while we attempted to do good. He had no hesitation in saying, that the first step in this great work was the prevention of any accession to the numbers already in slavery by fresh importation—or, in other words, the complete execution of the abolition act. He always looked to regulation as the consequence of abolition, and not to abolition as the consequence of regulation. The British parliament had lent its sanction to the great and glorious measure of the complete abolition of the trade: it now behoved it to enact such regulations, or to enforce those already enacted in such a manner, as would render any further exercise of it impossible. The first object of the abolitionists was, to cut off the chance

of fresh supply—to guard against any new sacrifice of human liberty—to prevent the accumulation of misery, and, by those means, to raise the value and to ameliorate the condition of those who had previously been imported as slaves, or reduced to that degrading condition in our colonies. And here he was happy to say they had had the testimony in favour of the results of the abolition—not of the friends of the measure, not of those who advanced it with all their endeavours, not of those who looked forward to its attainment as the object of their wishes and exertions, but—of those who at first opposed it, or who looked upon its accomplishment as a very equivocal advantage, and who had only surrendered their opinions to the evidence of facts and experience. He was happy, in short, to have had the testimony of its enemies in favour of the great good it had produced. Thus encouraged by the success of our former labours in the cause of humanity, we might proceed with greater courage to the performance of that part of our duty which still remained, and rely with greater confidence on the final attainment of our object. He felt convinced that multifarious and glorious fruits would spring from this one great political act of the abolition, if carried into complete effect by auxiliary regulations,—that it would not only limit the mass of slavery, and prevent the accession of misery, but would ultimately remedy the evils which a contrary system had engendered, and terminate in the great change which the friends of liberty and humanity anticipated. Our first object, while we entertained these hopes, should be to provide such measures as would ascertain to demonstration the results of the abolition, and shew whether it produced the effects anticipated, in increasing the numbers as well as improving the condition of the Black population. If there was such an increase as was predicted, and that increase was proved to result from the operation of the real principle of the law, and not from its evasion, then it would be gratifying to the feelings of those who were friendly to it, and mankind would perceive the benefits of wise legislative interference. If, on the other hand, there had been any check on this increase, and if the hopes of the abolitionists were to be disappointed, it would be still more important to know to what that disappointment was owing—whether it proceeded from the evasion of the law—or, if the law was not evaded, whether there were not peculiar circumstances connected with its operation that prevented it from producing all the good to which its tendency was direct-

ed. If the law was, as he hoped it would be, enforced with proper effect, and with the desire of producing the greatest good, its execution should be watched in every place, in every establishment, in the smallest as well as the largest; the government, the house, and the country resting convinced that the measure could only be useful when universally executed. If there was in the whole of our colonies one point neglected—if there was one inlet to fresh supplies unguarded—if the law of the abolition were in the slightest degree evaded, no advantage could result from its operation. All the evils of slavery would be again felt—fresh importation, fresh sufferings, fresh horrors, fresh mortality, would be again experienced.—The abolition act, he thought, might be made completely effective, and the recurrence of all these evils prevented by a bill, which he would introduce, for the registration of slaves in our colonies. Such a register would not only shew the increase or the decrease of the Black population in their numbers, but would ascertain such facts as numbers alone could not furnish. Supposing an increase, it was evident that the simple fact might be explained in two ways,—either from fresh importation by an evasion of the law, or from native procreation. The register would ascertain which of these was the case. If a doubt existed of the evasion of the law, the register would shew when it took place, and the owner of the person unjustly reduced to slavery would be prevented from reaping the fruits of his injustice and breach of duty. An objection might be suggested to such a measure, that such a law would be equivalent to a penal statute. He could not understand the application of a penal law to whole communities. Such a law as he proposed would not be a penal, but only a preventive law: its object was to prevent crimes, not to punish them; it did not require a proof of their commission to justify its enactment, but a probability that they would be committed. The noble baron begged the house to remember, that when the measure of the abolition was before their lordships, it was alleged against its passing, that it would be totally ineffective; that no law could prevent the importation of slaves clandestinely, if the open trade were prohibited; and that all the power of government could not prevent smuggling after the lawful traffic was ended. Such reasonings and avowals were sufficient to excite the jealousy of the friends to the abolition, and to induce them to secure its execution by every auxiliary enactment, like the present, which they should think

requisite. It would be to shut our eyes to what was happening or had happened—to what had taken place or would take place—not to adopt provisions similar to those implied in the measure of registration. He rested its necessity on the impossibility of any other precaution producing the wished-for effect. In the great archipelago of islands where our possessions lay, it would be practicable, under any system of vigilance and precaution, to import slaves from one island to another. Now that peace was established, the facilities of smuggling would be incalculably increased. Although we might prevent importation from Africa, we could not so easily shut our possessions against a fresh supply from the colonies of our neighbours in the same archipelago. Secondly, during war our vessels exercised a right of search which they would not now be justified in claiming. If a ship were proceeding to the colony of any friendly power, we had now no right to stop it, though in a short time its cargo might be landed on our own plantations. There were two powers in Europe that had not given any pledge of a desire to discontinue this nefarious traffic, and there were free ports in the West-Indies for discharging their cargoes. He would not trouble the house at any greater length on the subject, although, by referring to our lately acquired possessions on the coast of South America, there might be additional argu-

ments found for the measure he was recommending. The next point to be adverted to, was the source whence the necessary regulation should originate. It should emanate from the British parliament, and should not be left to the discretion of the local legislatures. The British parliament would proceed to the consideration of what was just and expedient, disregarding prejudice, and observing a dignified moderation. If the object could have been attained without our interference, he was willing to allow that our interference should not have been pressed. The legislative authorities for the whole empire should only offer to originate measures, when it was proved that by no other mode they could be enacted. For the purpose of putting the house in possession of the information requisite to the discussion and due consideration of the bill which he proposed to introduce, he would now move, pursuant to notice, that there be laid before the house copies and extracts of the reports transmitted by the governors of the West-India colonies to the government at home since 1807, detailing the manner in which the abolition laws had been carried into execution, and the effects they had produced on the condition of the Negroes, &c.; likewise copies of the regulations made by the local legislatures in regard to the same object.—The motion was agreed to.

## ANSWERS TO CORRESPONDENTS.

G F. B. states, that he apprehends there is some mistake in that part of the excellent paper of *Laicus* in our last Number in which he asserts that "in Whitecross-street, Cripplegate, twenty-five dram-shops are annually licensed," as at present there are in that street but one liquor-shop and two public-houses.

A TRUE FRIEND TO THE CHURCH OF ENGLAND; LOOSANDER; L. M.; Plan of the ——— Society; ZEBEDEE; ANTI-OPUS OPERATUM; C. O. G.; T. A. M.; RENHOLDUS; and EUDAEMON, have been received.

*Διανους* cannot possibly suppose that the omission to acknowledge his paper should be the effect of intentional incivility. Whence can arise this strange harshness of construction which pious authors are disposed to put upon any apparent inattention to their claims?

We have a similar complaint to make of O. U. B.—We cannot gratify him with the address either of M. J. A. or of *An Inquirer*, because we know it not. If we knew the address of O. U. B., we should send him his own letter to reconsider; and if his principles be what we hope they are, the perusal of it, after the lapse of a fortnight, we should expect would be salutary.

The only answer we can give to *Amicus* is that, we have never received the paper he asks us to return. That acknowledged under the signature of *Amicus*, in our Number for December last, is a paper on *Regeneration*.